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BIBLE NUMERICS: a
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Numerical Study of the
Scriptures. By I. Panin.

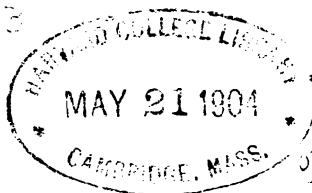


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BIBLE NUMERICS is devoted to the exposition of the Numerical Structure of the Scriptures. Its price is fifteen cents a number of twenty-four pages each, or \$1.50 for twelve numbers. As this publication is not self-supporting, lovers of the Bible who are able to do so are free to contribute more than the subscription price to help toward printing the many manuscripts that are awaiting publication.

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INTRODUCTION.

The Christian Bible consists of thirty-nine books written in Hebrew, known as the Old Testament; and twenty-seven books written in Greek, known as the New Testament. The New Testament is known to have been written by eight different writers sometime between the years 30 and 100 A. D. The Old Testament is written by at least twenty-two different writers between the fifteenth and fourth centuries B. C., so that between the writing of Genesis, the first book of the Bible, and Revelation, its last book, some fifteen centuries must have passed. It is the purpose of the following papers to show that notwithstanding these circumstances the whole Bible is constructed on an elaborate mathematical design, which must have been planned by one mind; and incidentally that it contains within itself the infallible means for deciding between disputed readings of its text, where certainty from the usual sources is unavailable.

As a good specimen of the kind of numerical structure there is in the Bible, the very first page of the New Testament may be given.

I. MATTHEW I. 1-11.

The first seventeen verses of the New Testament consist of the genealogy of Jesus Christ, and this is divided into two parts: Verses 1-11 give the genealogy from Abraham, the father of the Jewish people, to the Captivity, when they ceased to be independent. Verses 12-17 give the genealogy from the Captivity to the Christ, who was expected to restore the lost independence. The phenomena of the first part of this genealogy are as follows:

1. Its vocabulary has 49 words, or 7 *sevens*, of which 28, or 4 *sevens*, begin with a vowel, and 21, or 3 *sevens*, begin with a consonant.

2. This distribution by *sevens* between vowel words and consonant words might have been justly deemed accidental but for the fact that of the 49 words 42, or 6 *sevens*, are nouns, and seven are not-nouns. Of the 42 nouns 35, or 5 *sevens*, are proper names, and seven are common nouns. Of the 35 proper names 28, or 4 *sevens*, are male ancestors of Jesus, and seven are not such. Not only then is the distribution of the 49 words of the vocabulary by *sevens* between vowel words and consonant words, but also between the parts of speech.

3. This of course will not be deemed accidental; but a third feature removes herein all doubt: Of the 49 words of the vocabulary 14, or 2 sevens, occur in the passage but once; 35, or 5 sevens, occur more than once. In the matter then of the occurrences of the words in the passage, the distribution is also by sevens.

4. If the 49 words of the vocabulary are inspected in their alphabetical order it is found that among the letters of the alphabet the distribution is also by sevens; thus: Words under α - ϵ are 21 in number, or 3 sevens; under ζ - κ , 14, or 2 sevens; under μ - χ , also 14, or again 2 sevens.

5. Lastly, the number of letters in the 49 words is 266, or 38 sevens; of which words the seven common nouns have 49 letters, or 7 sevens; and the words which are not common nouns have 217, or 31 sevens. In this portion of the genealogy three women are mentioned: *Θάμαρ*, *Ραχάβ*, *Ρούθ*; *Tamar*, *Rahab*, *Ruth*, which three names have 14 letters, or 2 sevens. Just one city is named in this passage, *Βαβυλών*, *Babylon*; this one name has seven letters. Again: the 49 words of the vocabulary alphabetically arranged show these groups of sevens in the matter of the distribution of the 266

letters among them : words under α - γ have 84, or 12 sevens ; under δ , seven ; ϵ - ζ , 21, or 3 sevens ; θ - ι , 70, or 10 sevens ; κ - μ , 21, or 3 sevens ; under ν , seven ; \omicron - ϕ , 49, or 7 sevens ; under χ , seven. Lastly, 266 is $2 \times 7 \times 19$, and the sum of these its three factors is 28, or four sevens.

6. This portion of the genealogy is thus constructed on an elaborate plan of sevens, which moreover extends also to its subdivisions, thus for example : the seven common nouns which we have just seen in their turn to have 49 letters, or 7 sevens, have their letters also distributed into alphabetical groups of sevens : thus the word under α has seven letters ; those under β have 14, or 2 sevens ; under γ , seven ; μ - ν , 14, or 2 sevens ; under χ , seven.

In like manner the 35 proper names occur 63 times, or 9 sevens ; of which the 28 male ancestors of Jesus occur 56 times, or 8 sevens, although not every one of these ancestors is named exactly twice.

A scheme of sevens thus runs through this passage in a wide range of details : the number of words in the vocabulary, their distribution between words beginning with a vowel and words beginning with a consonant, their distri-

bution among the parts of speech as well as among the letters of the alphabet, the number of letters, their alphabetical distribution, their distribution among the parts of speech, the sum of the value of its factors,—in all these details care was taken that they be done with marked design of sevens. But this is not all.

The 49 words of the vocabulary to this passage occur in fifty-eight different forms. Now of these 49 words *thirteen* occur nowhere else in the New Testament, and these 13 words have a numerical value of 8,788, or $13 \times 13 \times 13 \times 4$,—a multiple not only of thirteen, but of the third power of thirteen. What suspicion there might arise here about this being a mere coincidence is dispelled by the following fact. Of the fifty-eight forms in which the 49 vocabulary words occur 26, or 2 thirteens, are again those not met with again in the New Testament, and the number of letters in all the occurrences of these 26 forms is 208, or 16 thirteens. A design of thirteens as well as of sevens is thus seen to run through this passage.

Lastly, the number of letters in the 49 words of the vocabulary, 266, is a multiple of *nineteen*

as well as of seven, since it is 14 nineteens ; Accordingly, the number of letters in the fifty-eight forms is 323, or 17 nineteens.

A threefold scheme of sevens, thirteens, and nineteens, is thus seen to run through this short passage of one page of the New Testament.

Two things in this passage are settled by its numerical structure : (1) The phenomena of the letters in this passage require that $\Delta\alpha\upsilon\delta$, contrary to Westcott & Hort be spelled without the ϵ . The phenomena of both the letters and the numerical values of the thirteen words peculiar to this passage require that $\text{I}\omega\sigma\acute{\iota}\alpha\varsigma$ and $\text{O}\xi\acute{\iota}\alpha\varsigma$, contrary to Westcott & Hort, also be spelled without the ϵ . The latter fact is also confirmed by the count of the letters in the twenty-six forms peculiar to this passage. Other passages, moreover, where $\Delta\alpha\upsilon\delta$ occurs show the same result, as shown elsewhere.

(2) The phenomena of both the thirteen words and the twenty-six forms peculiar to this passage show that while writing it the author knew that these words are not found again in the New Testament. So that not only had he resolved not to use again himself the word $\beta\acute{\iota}\beta\lambda\omicron\varsigma$.

λος, for example, but he also either had the rest of the New Testament before him, or he had an assurance from the seven other New Testament writers that they would use none of the twenty-six words peculiar to him.

Some matters in Greek lexicography are also settled by the numerics of this passage :

(1) *Αμιναδάβ, Αράμ, Βοές, Έσρώμ, Ιωβήδ, Σαλμών*, are called by Luke in his genealogy respectively : *Αδμείν, Αρνεί, Βοός, Έσρών, Ιωβήλ, Σαλά*. *Ραχάβ* is called by James and Paul *Ραάβ*. And the question naturally arises, Are the two sets of words two sets of distinct vocabulary words, or is one set the mere forms of the other? And if the latter, which set represents the vocabulary words, and which the mere forms? If the two sets are separate vocabulary words, the number of words peculiar to this passage is increased by the seven words of the first set. From the numerics of the thirteen words peculiar to this passage we see that the second set represents mere forms of the first, a conclusion confirmed in many other ways, as shown elsewhere.

(2) *Χριστός, Christ*, had not yet in the Greek assumed as with us the character of a Proper name, but is a common noun, *the Anointed one*,

as is seen from the numerics of the nouns and not-nouns. Like the other conclusions this also is amply borne out by other evidence as shown elsewhere.

For enabling the reader to verify the numerics of the passage for himself, the vocabularies are given below. In all cases the numerical values precede the word, and the number of times it occurs in the passage follows it. A star (*) against a word means that the word or form is peculiar to this passage, being found nowhere else in the New Testament. A superior figure *one* (¹) against a word means that it is not found again in the book under discussion (Matthew in this case), but is found again in the other books.

MATTHEW I. 1-11.

I. *Vocabulary.*

14	Αβιά	¹²	1285	Βαβυλών	1
145	Αβραάμ	2	848	βασιλεύς	1
810	αδελφός	2	314	βίβλος	¹1
109	Αμιναδάβ	¹²	277	Βοές	¹²
1041	Αμός	¹²	473	γένεσις	1
142	Αράμ	¹²	909	γεννάω	27
702	Ασάφ	*2	419	Δαυίδ	3
971	αυτός	2	9	δέ	26
802	*Αχας	*2	248	Ἐζεκίας	*2

25	εκ	4	31	καί	3
95	επί	1	700	Μανασσῆς	12
1145	Ἑσρώμ	12	661	μετοικεσία	1
109	Ζαρά	*1	1302	Ναασσών	12
151	Θάμαρ	*1	70	ὁ	37
833	Ιακώβ	2	288	Οζίας	*2
426	Ιεσσαί	12	781	Ουρίας	*1
946	Ιεχοίας	1	704	Ραχάβ	11
888	Ιησοῦς	1	283	Ῥοβοάμ	*2
685	Ιούδας	2	579	Ρούθ	*1
232	Ισαάκ	2	1121	Σαλμών	12
861	Ιωθάμ	*2	1260	Σολομών	2
824	Ιωβήδ	12	680	υἱός	2
951	Ιωράμ	*2	806	Φαρές	12
1812	Ιωσαφάτ	*2	1480	Χριστός	1
1221	Ιωσίας	*2	31,468		172

2. Vocabulary of Forms.

14	Αβιά	12	1268	γενέσεως	11
145	Αβραάμ	2	419	Δαβίδ	3
1210	αδελφούς	2	9	δέ	26
109	Αμιναδάβ	*2	376	εγέννησεν	27
1041	Αμώς	12	98	Ἑζεκιαν	*1
142	Αράμ	*2	248	Ἑζεκίας	*1
702	Ασάφ	*2	25	εκ	4
1171	αυτοῦ	2	95	επί	1
802	Ἀχας	*2	1145	Ἑσρώμ	*2
1555	Βαβυλῶνος	1	109	Ζαρά	*1
249	βασιλέα	11	151	Θάμαρ	*1
314	βίβλος	*1	833	Ιακώβ	2
277	Βοές	*2	426	Ιεσσαί	12

796	Ιεχονίαν	*1	138	Οξίαν	*1
688	Ιησοῦ	1	288	Οξίας	*1
535	Ιούδαν	1	1050	Ουρίου	*1
685	Ιούδας	1	704	Ραχάβ	*1
232	Ισαάκ	2	283	Ροβοάμ	*2
861	Ιωαθάμ	*2	579	Ρούθ	*1
824	Ιωβήδ	12	1121	Σαλμών	*2
951	Ιωράμ	*2	1260	Σολομών	1
1812	Ιωσαφάτ	*2	1261	Σολομώννα	*1
1071	Ιωσίαν	*1	508	τῆς	5
1221	Ιωσίας	*1	420	τόν	29
31	καί	3	772	τοῦ	1
500	Μανασσῇ	11	970	τούς	2
700	Μανασσῆς	*1	880	υἱοῦ	2
861	μετοικεσίας	1	806	Φαρές	12
1302	Ναασσων	12	1680	Χριστοῦ	1
			38,721	58	172.

NOTE. Elsewhere it is shown that Westcott & Hort's reading in Luke 3; 32 *Ιωβήλ* for *Ιωβήδ* cannot be right, so that the form *Ιωβήδ* is not peculiar to Matthew.

II. MATTHEW I. 1-17,

Like its first section, the genealogy of Matthew I. 1-17, as a whole, has also a scheme of sevens running through its structure :

1. Although according to the Old Testament at least forty-six generations could be reckoned up from Abraham to the Christ, Matthew plainly shows a desire to record only three fourteens of generations, and he accordingly omits some names given in Kings and Chronicles. But 14 is 2 sevens.

2. The number of nouns in the vocabulary to the entire genealogy is 56, or 8 sevens, of which number, as shown in Paper I., verses 1-11 have 42, or 6 sevens; and verses 12-17 have the remaining 14, or 2 sevens.

3. The word which occurs most frequently in this passage, the article *ὁ, the*, is found here also 56 times, or 8 sevens.

4. Neither the Hebrew nor the Greek, in which languages the Bible is written, uses figures for numbers. In their stead they use the letters of the alphabet. Alpha, the first letter of the Greek alphabet, thus stands for 1; Beta, the second letter, for 2; Gamma for

3, etc. Every Greek word is thus an arithmetical sum, obtained by adding the values of its letters. Now the vocabulary to the entire genealogy has 72 words. If its numerical value be written against each of the 72 words, the value of the entire vocabulary is found to be 42,364, or 6,052 sevens, of which words under α - β have 9,821, or 1,403 sevens; under γ - δ , 1,904, or 272 sevens; ϵ - ζ , 3,703, or 529 sevens; θ - ρ , 19,264, or 2,752 sevens; σ - χ , 7,672, or 1,096 sevens.

In the matter then of its numerical value the vocabulary to the genealogy is also constructed on a scheme of sevens.

5. The 72 words of the vocabulary occur in 90 forms. If now the numerical values be put down against these 90 forms, their sum is found to be 54,075, or 7,725 sevens; of which the words under α - δ have 11,900, or 1,700 sevens; ϵ - θ , 4,739, or 677 sevens; under ι , 14,287, or 2,041 sevens; κ - λ , 504, or 72 sevens; μ - ρ , 8,806, or 1,258 sevens; under σ , 4,956, or 708 sevens; τ - χ , 8,883, or 1,269 sevens. So that the numerical values of the vocabulary of forms is also planned on a design of sevens.

An elaborate design of sevens thus runs

through not only the first half of this genealogy, but also through the whole.

In Paper I. it was stated that *Δαυίδ*, *Ιωσίας*, *Οζίας*, must, contrary to Westcott & Hort, be spelled without the *ε*. As the retention of this letter with its numerical value of five would in these three words add fifteen to the value of the simple vocabulary, (but 35 to the vocabulary of Forms), the additional letter would destroy one scheme of sevens. So that the shorter spelling of these three names, already demanded by the structure of verses 1-11 is demanded also by one of the vocabularies of verses 1-19.

II. As stated before, the vocabulary to this passage has 72 words or nine *eights*. Of these forty, or five eights begin with a vowel, and thirty-two, or four eights, begin with a consonant. So that here too, as in the case of the first half of this genealogy, the distribution between vowel words and consonant words is with numerical design. In the following features the case is the same: Among the parts of speech the 72 words are distributed also by eights, the nouns numbering 56, or 7 eights, and the not-nouns 16, or 2 eights. And of the 56 nouns, or 7 eights, 32, or 4 eights, begin with a vowel, and 24, or 3 eights, begin with a

consonant. 'O, *the*, being the word occurring the largest number of times in this passage, occurs 56 times, or 7 eights. And the principal word of the genealogy, γεννάω, *to beget*, occurs forty times, or five eights. Words in more than one form number 40, or 5 eights; words found in the New Testament in only one form, thirty-two, or 4 eights. Again: words used by Matthew only here are forty in number, or five eights; and those used again by Matthew are 32, or 4 eights.

Lastly: the genealogy of the Lord Jesus by Luke is contained in Luke 3:23-38. If now the two genealogies be treated as one passage, the vocabulary thereto is found to consist of 128 words, or 16 eights: of which Matthew uses 72, or 9 eights, and Luke uses 80, or ten eights. Matthew has 48 words not found in Luke, or 6 eights; Luke has 56, or 7 eights not found in Matthew; while 24, or 3 eights, are common to both Matthew and Luke.

A scheme of eights runs thus through this genealogy as well as of sevens.

In Paper I. it was shown that Matthew must have had before him, as he wrote, either the rest of the New Testament, or at least some understanding with all its writers about the use

of certain words. From the numerics of this passage the same conclusion is reached, since he divides his vocabulary by eights between the words used again by the other writers, and those not used again.

In like manner the writer of Matthew must have had before him the genealogy of Luke, and knew, moreover, in Luke 3 : 32 of the reading contrary to Westcott & Hort $\text{I}\omega\beta\eta\delta$ rather than $\text{I}\omega\beta\eta\lambda$: since otherwise his division by eights between words occurring in only one form and those occurring in more than one form is destroyed. Elsewhere, however, is given the *decisive* proof that $\text{I}\omega\beta\eta\lambda$ cannot be the true reading.

III. As stated above, the number of words in the vocabulary to Matthew 1 : 1-17 is 72, a multiple of eight. But it is also a multiple of *nine*, being eight nines. Now these 72 words occur in ninety forms, or ten nines : of which 36, or four nines, are peculiar to this passage, being found nowhere else in the New Testament, and 54, or 6 nines, are not peculiar to this genealogy. And of these 54 eighteen, or 2 nines, are not found again in the Gospel of Matthew, and 36, or 4 nines, are found again in Matthew.

A scheme of nines, as well as of sevens and eights, thus runs through this genealogy.

As the forms *Αμυναδάβ*, *Αράμ*, *Βοός Παχάβ*, and *Σαλμών*, are peculiar to this passage, the scheme of nines once more proves that Matthew had before him the remaining books of the New Testament as he wrote. Since he must have known that Luke would give the same names under the forms *Αδμείν*, *Αρνεί*, *Βοός* and *Σαλά*, and that James and Paul would call the same person *Παάβ*, in order to enable him to preserve the proportion of nines between forms peculiar to this genealogy and forms not peculiar. And the same scheme of nines confirms the fact that *Ιωβήδ* is not a form peculiar to Matthew, and therefore that *Ιωβήλ* is not the true reading in Luke 3 : 32.

Westcott & Hort give *δέκα τέσσαρες*, *fourteen*, as one word: the ancient manuscripts having no spaces between the words leaving it in uncertainty. But the scheme of eights and nines demands that they be treated as two words: *ten four*. And the numerical phenomena of the other passages where this expression occurs show the same necessity.

An elaborate numerical plan is thus seen to

run through the very first section of the Greek Bible; and this numerical structure enables us to clear up textual obscurities which it has hitherto been impossible to clear up in any other way. In these papers it will be shown that the same structure is found throughout the Bible.

MATTHEW I. 1-17.

I. *Vocabulary.*

14	Αβιά	¹ 2	64	γενεά	4
487	Αβιούδ	*2	909	γεννάω	40
145	Αβραάμ	3	419	Δαυίδ	5
810	αδελφός	2	9	δέ	38
908	Αξώρ	*2	30	δέκα	3
109	Αμιναδάβ	¹ 2	248	Ἐζεκίας	*2
1041	Αμώς	¹ 2	25	εκ	5
159	ανήρ	1	149	Ελεάζαρ	*2
151	από	3	121	Ελιακείμ	¹ 2
142	Αράμ	¹ 2	519	Ελιούδ	*2
702	Ασάφ	*2	95	επί	1
971	αυτός	2	1145	Ἑσρώμ	¹ 2
802	Ἀχας	*2	1005	ἕως	3
656	Αχείμ	*2	109	Ζαρά	*1
1285	Βάβυλὼν	¹ 4	287	Ζοροβάβελ	¹ 2
848	βασιλεύς	1	151	Θάμαρ	*1
314	βίβλος	¹ 1	833	Ιακώβ	4
277	Βοές	¹ 2	426	Ιεσσαί	¹ 2
473	γένεσις	1	946	Ιεχονίας	*2

888	Ἰησοῦς	2	70	ὁ	56
685	Ἰούδας	2	288	Οζίας	*2
232	Ἰσαάκ	2	270	ὅς	1
861	Ἰωαθάμ	*2	520	οὖν	1
824	Ἰωβήδ	¹ 2	781	Ουρίας	*1
951	Ἰωράμ	*2	281	πᾶς	1
1812	Ἰωσαφάτ	*2	704	Ραχάβ	¹ 1
1221	Ἰωσίας	*2	283	Ροβοάμ	*2
1518	Ἰωσήφ	1	579	Ρούθ	*1
31	καί	5	1025	Σαδώκ	*2
838	λέγω	1	289	Σαλαθιήλ	¹ 2
110	Μαθθάν	*2	1121	Σαλμών	¹ 2
700	Μανασσῆς	¹ 2	1260	Σολομών	2
152	Μαρία	1	1011	τέσσαρες	3
346	μετά	1	680	υἱός	2
661	μετοικεσία	*4	806	Φαρές	¹ 2
1302	Ναασσών	¹ 2	1480	Χριστός	3
			42,364	72	278

2. Vocabulary of Forms.

14	Αβιά	¹ 2	702	Ασάφ	*2
487	Αβιούδ	*2	1171	αυτοῦ	2
145	Αβραάμ	3	802	ἸΑχας	*2
1210	αδελφούς	2	656	Αχείμ	*2
908	Αζώρ	*2	1555	Βαβυλώνος	¹ 4
11	αἱ	1	249	βασιλέα	¹ 1
109	Αμναδάβ	*2	314	βίβλος	*1
1041	Αμός	¹ 2	277	Βοές	*2
156	ἄνδρα	¹ 1	74	γενεαί	¹ 4
151	από	3	1268	γενέσεως	¹ 1
142	Αράμ	*2	419	Δαυιδ	5

9	δέ	38	1221	Ιωσίας	*1
30	δέκα	3	1518	Ιωσήφ	1
138	εγεννήθη	1	31	καί	5
376	εγέννησεν	139	473	λεγόμενος	1
98	Ἐzekían	*1	110	Μαθθάν	*2
248	Ἐzekías	*1	500	Μανασσῆ	11
25	εκ	1	700	Μανασσῆς	*1
149	Ελεάζαρ	*2	352	Μαρίας	1
121	Ελιακείμ	12	346	μετά	1
519	Ελιούδ	*2	711	μετόικεσίαν	*1
65	εξ	1	861	μετοικεσίας	*3
95	επί	1	1302	Ναασσών	12
1145	Ἑσρώμ	*2	70	ὁ	1
1005	ἕως	3	138	Οζίαν	*1
109	Ζαρά	*1	288	Οζίας	*1
287	Ζορόβάβελ	12	520	οὖν	1
208	ἦς	1	1050	Ουρίου	*1
151	Θάμαρ	*1	292	πάσαι	1
833	Ιακώβ	4	704	Ραχάβ	*1
426	Ιεσσαί	12	283	Ροβοάμ	*2
796	Ιεχονίαν	*1	579	Ρούθ	*1
946	Ιεχονίας	*1	1025	Σαδώκ	*2
638	Ιησοῦ	1	289	Σαλαθιήλ	12
888	Ιησοῦς	1	1121	Σαλμών	*2
535	Ιούδαν	1	1260	Σολομών	*1
685	Ιούδας	1	1261	Σολομῶνα	*1
232	Ισαάκ	2	1011	τέσσαρες	13
861	Ιωαθάμ	*2	358	τήν	1
824	Ιωβήδ	12	508	τῆς	7
951	Ιωράμ	*2	420	τόν	42
1812	Ιωσαφάτ	*2	770	τοῦ	2
1071	Ιωσίαν	*1	970	τούς	2

880	υἱοῦ	2	1480	Χριστός	1
806	Φαρές	12	1680	Χριστοῦ	2
			54,075	90	278.

[NOTE. The combined vocabularies for the two genealogies of Matthew and Luke will be given later.]

III. ALPHABETS OF BIBLE LANGUAGES.

The Bible is written in two languages : the Old Testament in Hebrew ; the New in Greek. Both languages have this characteristic in common : they have no separate signs for arithmetical figures, but they employ the letters of the alphabet instead.

The Hebrew alphabet consists of twenty-two letters which in their order are used also for the following figures or numerical values : 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400, their total value being 1495.

The Greek alphabet consists of twenty-four letters which are used in their order for the following figures : 1, 2, 3, 4, 5, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 100, 200, 300, 400, 500, 600, 700, 800., their total value being 3,999.

The Hebrew numbers 6 and 90 are not found in the Greek ; and the Greek numbers 500, 600, 700, 800, are not found in the Hebrew. All the other numbers are common to both alphabets.

Omitting then the duplicates, there are twen-

ty-six numerical values used in the alphabets of the Bible languages, namely : 1, 2, **3**, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400, 500, 600, 700, 800, their total being 4,095.

(1) This number is 585 *sevens*, of which the numbers over hundred have 3,500, or 500 sevens ; and those up to hundred have 595, or eighty-five sevens. And of the numbers over hundred those over five hundred have 2,100, or 300 sevens ; while those up to five hundred have 1,400, or 200 sevens. Lastly, the sum of the digits of these twenty-six numbers is 126, or eighteen sevens.

(2) But the number 4,095, the total value of the twenty-six numbers, is a multiple not only of seven, but also of *nine*, for it is 455 nines. Accordingly, the numbers below ten have forty-five, or five nines ; the numbers below hundred have 450, or fifty nines ; and the numbers for hundreds have 3600, or 400 nines. The division of the total number into groups is thus by both sevens and nines, it being itself a multiple of both seven and nine. And again, the sum of all the digits of the twenty-six numbers, 126, is a multiple of nine as well as of seven, since it is fourteen nines.

(3) The number of these numerical values is .twenty-six, or two *thirteens*. Accordingly, their total value, 4095, which we have just seen to be a multiple of seven and nine, is also a multiple of thirteen, being 315 thirteens; of which the Hebrew alphabet furnishes 1,495, or 115 thirteens, and the Greek furnishes the remaining 2,600, or 200 thirteens.

The number 4,095, the total value of the twenty-six numbers being a multiple of seven, nine, and thirteen, three distinct numerical schemes of sevens, nines, and thirteens, are seen to run through these twenty-six numbers.

Not even then the choice of the languages in which the Scriptures were written was made without marked numerical design at the very threshold of the subject.

IV. A NEW CONCORDANCE.

I. This work consists of four parts :

Part I. is a Vocabulary of the Greek New Testament. Each word therein is preceded by its numerical value, and followed by the number of times it occurs in the New Testament. Thus 952 *Ααρών* 5 means that *Aaron* has in the Greek a numerical value of 952, and occurs in the New Testament five times. At the foot of the column of numerical values is given the sum of the values of the words in that column. At the foot of the column of the number of occurrences is given the sum of the occurrences of the words in that column.

In a separate column, to the left of the words, is given their status as to their occurrence in the five great divisions of the New Testament. Accordingly the figure 1 stands opposite the words found in the Gospels. Figure 2 stands opposite the words found in Acts. Figure 3 stands opposite the words found in the seven so-called Catholic Epistles. Figure 4 stands opposite the words found in the Pauline Epistles. Figure 5 stands opposite the words found in Revelation.

Part II. is a Vocabulary of the Forms in which the New Testament words occur. As in Part I., each word is here also preceded by its numerical value and followed by the number of its occurrence. The Forms are given alphabetically under the word to which they belong. So that *ἐγένετο*, for example, is found not among words beginning with *ε*, but in its alphabetical place under *γίνομαι*. The words in Part II. then are found in the same order in which they occur in Part I. In this Vocabulary also the status of each word is indicated as to its occurrence in the five divisions of the New Testament.

Part III. is a Concordance to the Greek New Testament giving all the passages where each word in the Vocabulary is found. The numerical values are omitted in the Concordance, but the number of times each word occurs follows it as in Part I. At the end of the enumeration of the occurrences of a word in any of the twenty-seven New Testament books is added the number of times it occurs in that book. Part III. is thus the full expansion of Part I.

Part IV. is a Concordance of the Forms in which the New Testament words occur. It is an expansion of Part II. as Part III. is an

expansion of Part I., and is arranged in its details like Part III.

2. The distinguishing characteristics of this work are as follows: (a) The Concordance of *Forms* has hitherto been a desideratum to New Testament students, at least as far as the writer is aware. (b) The same is true of the Vocabulary of *Forms*, at least with regard to a *critical* text of the New Testament as distinguished from the now much discredited Received Text. (c) The column which gives at a glance the status of each word with regard to its occurrence in the different New Testament divisions. The separate vocabularies for the Gospels, Acts, Catholic Epistles, Paul's Epistles, and Revelation, can thus be copied off with the greatest ease. (d) The tabulated arrangement of the number of the occurrences of each word, with their sums for each column. (e) The numerical values. (f) This is a *complete* Concordance to the Greek as revised by Westcott & Hort, the words δέ, και, and the article ὁ, being usually omitted in other Concordances, either wholly or in part, even in Moulton & Geden's. Every word printed in Westcott & Hort is registered in this work, so that the sum of the occurrences as given in the

Vocabularies is the one obtained by actual count of the words in Westcott & Hort.

Several passages are retained by Westcott & Hort in their text which in their judgment are only interpolations, and should really have been omitted, if their judgment is correct. Accordingly the following passages are marked by them in double brackets as forming no part of the New Testament: (1) Matthew 16:2-3, beginning, *When it is evening*. (2) The last twelve verses of Mark. (3) Luke 22:19-20, beginning *which is given for you*. (4) Luke 22:43-44. (5) Luke 24:34, the words *But Jesus said, Father forgive them, for they know not what they do*. (6) Luke 24:3, the words *of the Lord Jesus*. (7) Luke 24:5, the words *He is not here, but is risen*. (8) Luke 24:12. (9) Luke 24:36, the words *and He saith unto them, Peace be unto you*. (10) Luke 24:40. (11) Luke 24:51, the words *and He was taken up into the heaven*. (12) Luke 24:52, the words *having worshipped him*. (13) John 7:53-8:11, being the passage concerning the Woman taken in Adultery. All these passages, whatever the final critical verdict be passed upon them, are treated in this work as part of the text of Westcott & Hort. In like man-

ner, the two passages received into their text, though double-bracketed as interpolations, which have not yet found their way at all into the English Bible, are also treated as part of their text. The first passage they insert after Matthew 27:49: ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξήλθεν ἰδὼρ καὶ αἷμα. The second passage they insert as an alternative ending to the Gospel of Mark after the one which they double-bracket. Πάντα δὲ τὰ παραγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγήσαν. Μετὰ δὲ ταῦτα καὶ αὐτός ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.

This work is thus the first *complete* Concordance of a *critical* New Testament text as opposed to a complete Concordance to the Received Text (if indeed there is such a one), and to an incomplete Concordance of a critical text.

(*To be continued.*)

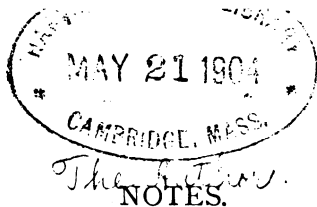
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BIBLE NUMERICS: a
Periodical devoted to the
Numerical Study of the
Scriptures. By I. Panin.



GRAFTON, MASS., U. S. A.

No. 2 February, 1904



1. The writer regretfully asks the indulgence of his correspondents (from whom he is always glad to hear). It is not always practicable to answer every one in person. Answers likely to be of interest to others beside the inquirer will be given in print in paragraphs numbered for that purpose. Personal answers will be sent where necessary, but delay in answering may be unavoidable.

2. The subscription price of this publication is \$1.50 for twelve numbers of twenty-four pages each, or for 288 pages in all. The writer is in poor health, has no one to whom to leave his papers, and they are of a kind as to require the most exacting personal oversight of the printer, even if the great cost of the work could be paid a distant printer. The writer therefore, is doing the setting up of the type himself, but he has to do this just when the strength for it is available. One number, therefore, as was the case with the first, may contain more pages than required, to provide against a possible break in the future; but subscribers may look for 288 pages for their annual subscription.

3; Single copies of this publication are at the rate of fifteen cents for every twenty-four pages.

IV. A NEW CONCORDANCE.

II.

3. An attempt is made in this work to furnish a *scientific* vocabulary to the New Testament. That is to say: the writer believes that though the seven and twenty books of the New Testament are known to have been written by eight different writers, they were guided in their choice and use of their words by One Mind; that the New Testament is therefore not a library but a unit. Now every writer who is a master in his craft has always a reason why he uses a particular word in a particular place rather than another word. A master in his craft then uses his vocabulary not at random, but within certain limits always by design. A master mind thus deals out his words not at random but *by weight*. Emerson is in modern literature a good example of conscientious dealing out of words by weight. Herein at least he has well caught the spirit of the Master, who changes water into wine and stones into loaves, yet instantly adds, Gather up the fragments that naught be wasted. But when the master in his craft is in addition also in a lofty mood

he can no longer content himself with dealing out his words by mere weight : he must needs now deal them out *by measure* as well as by weight ; hence all lofty speech naturally becomes measured, rhythmic.

Accordingly, when we come to the great Mind of minds, with whom a word is a fact, of whom the law is, He spake and it was done, the very One through whom all things were created being thus called the *Word* of God, we find Him doing all things by weight and by measure. The stars have been set in the heavens by number, their times and seasons have been determined by measure, their bulk has been dealt out by weight. The great God hath indeed "*measured* the waters in the hollow of his hand, and *meted* out the heaven with a *span*, and comprehended the dust of the earth in a *measure*, and *weighed* the mountains in *scales*, and the hills in a *balance*." Chemistry, Physics, Physiology, Astronomy, Geology, Botany, Biology, Chrytallography, and in fact the whole of modern Science, when at its best, is only an extended commentary on this one text of some 2500 years ago.

It is to be presumed therefore that the great Numberer in Nature has in Revelation also

dealt out His materials by measure and in numbers. But to discover the numerical proportions in Nature is comparatively easy. A star is a star wherev'er found, so is a leaf, likewise an atom. Not so easy the case of words. *Αγαθοεργέω* and *αγαθουργέω* are not two different words, but only two different forms of the same word,—this is conceded by all; though even here there is already the difficulty of settling whether it should be given its place in the Vocabulary as *αγαθοεργέω* with a numerical value of only 997, or as *αγαθουργέω* with its value of 395 more. Similar is the case with words like *Ἑσρώμ*, where no one would maintain that *Ἑσρών*, as the person of Matthew is called in Luke, should be treated other than as a form of the same word. But when the *Αράμ* of Matthew is called elsewhere *Αρνεί*, or *Σαλμών* is called *Σαλά*, or *Αμιναδάβ* is called *Αδμείν*, the question does arise whether these are only variant forms of the same names, or different names of the same persons. In the former case *Σαλμών* and *Σαλά* are only different forms of the same word; in the latter they are like *Saul* and *Paul* different vocabulary words, though names of the same person. Such cases become further compli-

cated when, for instance, Westcott & Hort offer *Αδάμ* as an alternative reading for *Αδμείν* on the authority of the Sinai manuscript; and both *Αδάμ* and *Σαλά* are already used in the New Testament of persons other than Aminadab and Salmon. And the same question arises in cases like *Μαρία* and *Μαριάμ*, *Σίμων* and *Συμεών*, *Κλέπας* and *Κλωπᾶς*, or *Ιούδας* and *Θαδδαῖος*. At present there are no standards among men by which such and many other questions could be authoritatively answered. But until they are answered no *scientific* vocabulary to the New Testament is possible: since it is to be presumed that when the great Numberer chose the vocabulary to His Book, *He* was quite clear in *His* mind whether, for example, *Θαδδαῖος* shall increase His vocabulary by one word or not.

4. Without being able as yet to answer all these questions, the writer has by the grace of God been enabled to answer at least some of them. Proofs of the correctness of the principles arrived at are given elsewhere. Accordingly in the construction of the Vocabulary the following principles are observed:

i. An adverb ending in *ως* when the adjective ending in *ός*, *ύς*, etc., from which it is formed,

is also found in the New Testament, is considered only as a form of its adjective, and not as a vocabulary word separate from it. Thus *καλῶς* is treated as a mere form of *καλός*, *εὐθέως* as a mere form of *εὐθύς*, and not as separate vocabulary words. As this principle is followed by Liddell & Scott in their dictionary it needs no further justification. Under this principle, moreover, *ὄντως* is considered as only a form of *εἰμί*; *ὁμολογουμένως*, of *ὁμολογέω*, etc. A list of all these adverbs is given elsewhere. They are found, however, also of course in the Vocabulary of Forms with their numerical values and the number of times they occur.

Adverbs, however, in *ως* of which the corresponding adjectives are not found in the New Testament are treated not as forms of adjectives, but as independent adverbs. So that *ἀκωλύτως*, for example, is treated as it stands, and not as a form of *ἀκώλυτος*, which is not in the New Testament. A list of these adverbs will be found elsewhere with the proof for treating them thus.

ii. Defective verbs which supply missing parts of other verbs are treated as distinct vocabulary words. So that *ἔρχομαι* and *ἔλθω*, for example, are treated not as parts of the

same verb, but as two different verbs. *Φέρω*, *ενέγκω*, and *οἶω*, or *αἰρέω* and *ἔλω* are other examples. A list of the words thus affected by this principle is given elsewhere. This principle covers also comparatives of adjectives and adverbs that are taken from words other than their positives : as *ἀγαθός*, for example, and *κρείσσων*. And for the same reason *ἐγώ*, *μοῦ*, and *ἡμεῖς*, for example, are treated as three distinct vocabulary words, and not as parts of the same pronoun. And *ἐμοῦ*, *ἐμοί*, which are usually treated as alternative forms of *μοῦ* and *μοί*, when used as oblique cases of *ἐγώ*, are here, at least for the present, treated as forms of *ἐμός*.

iii. In nouns having a feminine in addition to their masculine form the two different genders are treated as one vocabulary word. So that though in English *brother* and *sister* are clearly two distinct words, *ἀδελφός* and *ἀδελφή* are only the masculine and feminine forms of the same word which perhaps is not even a noun but an adjective. Under this principle *βασίλισσα* is treated as a mere form of *βασιλεῖς*. A list of the words covered by this principle is given elsewhere. That *Κύρια* is treated not as the feminine of *κύριος* but as a separate word is due to the fact that it should be trans-

lated not *lady* but *Kyria*, it being the name of a woman. Westcott & Hort offer indeed in their uncertainty the capitalized word as an alternative reading, and Alford does not hesitate to declare himself for the Proper name, but the writer arrived at his conclusion independently, and the proof is given elsewhere.

iv. Defective verbs are entered in the Vocabulary under the present tense even though that tense be wanting. Thus the word usually given as *εἶδον*, for example, appears in the Vocabulary as *ἶδω*, the word that might be looked for under *ἤλθον* appears in the Vocabulary as *ἔλθω*. For on the assumption that the great Numberer has distributed His vocabulary among the letters of the alphabet not at random but by number and measure, it is clear that the design would be destroyed by changing *ἶδω* into *εἶδον*. If it should further be found that the great Numberer was equally particular about the number of letters in each word and its numerical value, it is clear that the change of a single letter, the omission of an Iota Subscript, or even of a rough breathing sign, might bring confusion into what would otherwise be harmony.

v. The contractions *διό, διότι, κᾶν, κᾶγώ, κα*

κεῖ, κακεῖθεν, κακεῖνος, καμέ, κάμοι, τούναντίον, τούνομα, are treated not as distinct vocabulary words, but as forms of the words composing them. Though whether they should in the context be printed as one word or two the writer is as yet unable to say, at least of all of them.

5. In their uncertainty about the text Westcott & Hort offer frequently alternative readings, which are either as well or almost as well attested as the readings which they adopt in the text. In the Concordances the primary readings are enclosed in brackets, as being candidates for omission; the secondary, or marginal, readings are put in parentheses, as candidates for insertion. Thus under *Ἰησοῦς* in the simple Concordance, and under *Ἰησοῦ* in the Concordance of Forms, under Matthew 1:18, [18] means that in their uncertainty whether the word belongs in that passage or not, they have retained it as the better attested reading, but that its omission is their second choice. In like manner under the same word in 1 Cor. 5:5, in both Concordances, (5) means that Westcott & Hort think its omission in that passage better attested than its insertion, and they have therefore left it in the margin.

Where the questionable word occurs only once in the chapter, the chapter number also is put in brackets or parentheses, as the case may be. Thus in the second chapter of 2 Peter, under *αγαπή* in the simple Concordance, (2 : 13) means that the word is candidate for insertion in that place. Where the questionable word occurs only once in the book, the name of the book too is put in brackets or parentheses, as the case may be. So that under *αγαπαίς* in the Concordance of Forms, for example, in the same place, (2 Peter 2 : 13) means that the word would occur in 2 Peter only here. And where the questionable word occurs only once in the New Testament, or where all its occurrences are questionable, the word itself is put in parentheses or brackets as the case may be. So that [*παρεμβάλλω*], [*προβάτιον*] (*αναγνωρίζομαι*), for example, means that the first word is a candidate for omission altogether from the Concordances or Vocabularies; likewise the second, even though it occurs more than once in the New Testament; and that the third word is candidate for insertion in the Concordances and Vocabularies. In the Vocabularies, however, this notation could be used only of words which occur only once. In the column of the

occurrences, therefore, the numbers indicate only the times each word occurs in the *text*, regardless of the alternative readings. But in the column which gives the distribution of the words among the five New Testament divisions the same notation is used. Only a typographical exigency required that only one bracket or parenthesis be used instead of two. Thus, 1 2 4] against ἀνέλω means that the word occurs in the Gospels, Acts, and only once in Paul; but that even that once is uncertain; its omission being offered as an alternative. On the other hand, 1 3) 4 against ἀμάρτημα, for example, means that the word is found only in the Gospels and Paul; that in the Catholic Epistles, however, its insertion is offered as an alternative.

6. The utmost pains have been taken to make this work accurate. In fact this work was undertaken solely because it was needed by the writer as a tool for his work which he nowhere could obtain. And an indispensable qualification for that tool was strict accuracy.

V. ADVERBS ENDING IN ΩΣ.

*I. The corresponding Adjective or Verb
from which they are formed being found in
the New Testament.*

In the following list the first column gives the Adverbs themselves, the second gives the words of which they are treated as forms. The numerical values precede and the number of occurrences follow in each case. As σπουδαίως and περισσως are already in the list, σπουδαιότερως and περισσοτέρως are not given in the list, nor is οὕτω counted as οὕτως. They are counted with their adjectives as their special forms.

1054	Ἄγνως	1	324	ἀγνός	8
1043	αδήλως	1	313	ἄδηλος	2
1441	ἀδιαλείπτως	4	711	ἀδιάλειπτος	5
1035	ἀδίκως	1	305	ἄδικος	12
2110	αἰσχροκερδῶς	1	1318	αἰσχροκερδής	2
1133	ἀκριβῶς	5	341	ἀκριβής	9
1048	ἀληθῶς	18	256	ἀληθής	43
1061	ἄλλως	1	331	ἄλλος	154
1466	ἀμέμπτως	2	736	ἄμεμπτος	6
1820	ἀναντιρῆτως	1	1090	ἀναντίρητος	1
1122	ἀναξίως	1	392	ἀνάξιος	1
1161	ἀνόμως	2	431	ἄνομος	10
1071	ἀξίως	6	341	ἄξιος	46

1111	ἀπλῶς	1	451	ἀπλόος	2
1732	ἀσφαλῶς	3	940	ἀσφαλῆς	7
1622	ἀτάκτως	2	892	ἄτακτος	2
1017	βαθέως	1	612	βαθύς	3
1108	βαρέως	2	703	βαρύς	7
1271	γνησίως	1	541	γνήσιος	4
1045	δικαίως	5	315	δίκαιος	84
1724	δυσκόλως	3	994	δύσκολος	3
1094	ἐθνικῶς	1	364	ἐθνικός	4
1705	ἐκουσίως	2	975	ἐκούσιος	1
1380	ἐκτενῶς	2	588	ἐκτενής	3
2106	ἐσχάτως	1	1376	ἔσχατος	52
1410	ἐτέρως	1	680	ἕτερος	97
1425	ἐτοιμῶς	3	695	ἐτοιμός	19
2011	εὐαρέστως	1	1281	εὐάρεστος	9
1419	εὐθέως	33	1014	εὐθύς	93
1854	εὐθύμως	1	1124	εὐθυμος	1
1536	εὐκαίρως	2	806	εὐκαιρος	3
1612	εὐσεβῶς	2	820	εὐσεβής	4
2373	εὐσχημόνως	3	2103	εὐσχήμων	7
1017	ἡδέως	3	612	ἡδύς	4
1515	Ἰουδαϊκῶς	1	785	Ἰουδαϊκός	1
1210	ἰσως	1	480	ἴσος	8
1041	κακῶς	16	311	κακός	65
1051	καλῶς	36	321	καλός	137
1075	κενῶς	1	345	κενός	18
1340	(κοσμῶς)	1	610	κόσμιος	1
1251	λαμπρῶς	1	521	λαμπρός	9
1079	μεγάλως	1	249	μέγας	243
1113	ολίγως	1	383	ολίγος	41
1100	ὅλως	4	370	ὅλος	110
1190	ὁμοίως	31	460	ὅμοιος	75

1848	ὁμολογουμένως	1	1088	ὁμολογέω	26
1420	ὄντως	10	65	εἰμί	2,462
1179	ορθῶς	4	449	ορθός	5
1280	ὁσίως	1	550	ὅσιος	8
1770	οὕτως	195	1040	οὗτος	1,570
1431	πάντως	8	281	πᾶς	1,241
1510	παραπλησίως	1	630	παραπλήσιον	1
1595	περισσῶς	4	865	περισσός	36
1210	πικρῶς	1	480	πικρός	2
1790	πλουσίως	4	1060	πλούσιος	31
1916	πνευματικῶς	2	1176	πνευματικός	27
1699	προθύμως	1	969	πρόθυμος	3
2251	προσφάτως	1	1521	πρόσφατος	1
2280	πρώτως	1	925	πρότερος	165
1765	σπουδαίως	3	1035	σπουδαῖος	6
1874	σφοδρῶς	1	875	σφόδρα	11
2371	σωματικῶς	1	1641	σωματικός	2
2720	σωφρόνως	1	2450	σώφρων	4
1906	ταχέως	10	1501	ταχύς	27
1350	τελείως	1	620	τελειος	19
2068	ὑπερβαλλόντως	1	1448	ὑπερβάλλω	5
1656	φανερῶς	3	926	φανερὸς	20
1684	φειδομένως	1	640	φείδομαι	11
1770	φρονίμως	1	1040	φρόνιμος	14
2130	φυσικῶς	1	1400	φυσικός	3
105,575		469	54,285		6,718

1. The number of these words is seventy, or ten *sevens*, and they belong to seven classes of words thus : the largest number, forty-nine, or seven sevens, belong to adjectives in *ως* ; the

remaining twenty-one, or three sevens, are distributed among the other classes as follows: adjectives in $\eta\varsigma$ have six; in $\acute{\upsilon}\varsigma$ five; in $\omega\nu$ two; in $\alpha\varsigma$, two; verbs have four, and adverbs two.

Among the letters of the alphabet the seventy words are distributed thus: words under $\alpha-\delta$ have twenty-one, or three sevens; under $\epsilon-\mu$, twenty-one; under $\omicron-\sigma$ also twenty-one; under $\tau-\phi$, seven.

The seventy words have 504 letters, or seventy-two sevens, of which words under $\alpha-\beta$ have 126, or eighteen sevens; under $\gamma-\epsilon$, 133, or nineteen sevens; under $\eta-\pi$ 175, or twenty-five sevens; under $\sigma-\phi$ ninety-one, thirteen sevens.

These seventy adverbs occur in the New Testament 469 times, or 67 sevens; of which words under $\alpha-\iota$ have 119, or 17 sevens; $\kappa-\mu$, 56, or 8 sevens, $\nu-\tau$, 287, or 41 sevens; $\upsilon-\phi$, seven. And the total number of letters in the 469 occurrences is 2,702, or 386 sevens.

The twenty-seven books of the New Testament comprise four great divisions: Gospels, Acts, Epistles, and Revelation. The Epistles in their turn consist of two great divisions: the seven Catholic Epistles, (which Westcott & Hort, contrary to the English Version, place immediately after Acts), and the fourteen Paul-

ine Epistles. Now among these New Testament divisions the 469 occurrences are distributed not at random but by sevens in two different ways ; thus : Gospels, Acts, and Catholic Epistles have 287, or 41 sevens ; Paul's Epistles and Revelation have 182, or 26 sevens. And again, Gospels and Revelation have 203, or 29 sevens ; Acts and Epistles have 266, or 38 sevens.

Lastly, the total numerical value of all the 469 occurrences of these seventy adverbs is 712,502, or 101,786 sevens.

A marked scheme of sevens thus runs through every detail of these words : their number, letters, occurrences, numerical values, alphabetical distribution, and their distribution among the words from which they are formed, their distribution among the New Testament divisions — is all by sevens.

Without looking further at present, these phenomena alone already give certainty in several details :

Be it remembered that not only the total number of letters but also the *total numerical value* of the 469 occurrences of these seventy adverbs is also a multiple of seven. So that not only the omission of even a single letter in

any of the 469 words would destroy the total result, but even the exchange of one letter for another, unless indeed the numerical difference between the two letters be seven or a multiple thereof. So that the status of these seventy adverbs in the New Testament as given in the table above must be considered as settled beyond question. Accordingly :

i. In 1 Thessalonians 3:13 Westcott & Hort read *αμέμπτους*, but in their uncertainty they offer the adverb *αμέμπτως* as an alternative. Were the adverb to replace the adjective, the number 469, a multiple of seven, would become 470; and the total numerical value of the 470 occurrences would cease to be a multiple of seven from the addition of 1,466. And the total number of letters would also be increased by eight. The text, therefore, in this passage is right as it stands. This conclusion, moreover, as well as those following below, are amply confirmed by evidence presented in other papers.

ii. In 1 Corinthians 2:13 Westcott & Hort have *πνευματικοῖς πνευματικά συγκρινόντες*, *interpreting spiritual things to spiritual men*. But in their uncertainty they offer *πνευματικῶς* as an alternative for *πνευματικοῖς*, so that the sen-

tence becomes *interpreting spiritual things spiritually*. The argument for retaining the present reading in the case of *αμέμπτους* holds also in this as well as in cases iii. and iv. below; no change can be made without destroying several features of the numerical design.

iii. In Matthew 5:46 Westcott & Hort have *οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν*; *do not even the publicans the same?* In their uncertainty, however, they offer *οὕτως*, *thus*, as an alternative for *τὸ αὐτό*, *the same*, but the reading in the text is right.

iv. In Matthew 22:39 Westcott & Hort have *δεύτερα ὁμοία αὐτῇ*, *a second like* [unto it] *is this*. As an alternative they offer *ὁμοίως*, *likewise*, but it cannot be accepted.

In these four cases the effect of the adoption of the alternative reading would have been to increase the number of the occurrences of these adverbs in *ως*. In the following three cases the adoption of the alternative readings would diminish the number of their occurrences, but the same reasoning applied to the first four cases holds also with regard to these.

v. In Matthew 14:22 Westcott & Hort offer the omission of *εὐθέως*, *forthwith*, as an alternative, but the word cannot be spared.

vi. In Mark 2 : 8 they offer the omission of *οὕτως*, *thus*, as an alternative, but the text as it stands is right.

vii. In Luke 12 : 21 they offer the omission of the whole verse as an alternative : *So is he that layeth up treasure for himself, and is not rich toward God*. But the presence here of *οὕτως*, *so*, which cannot be spared from the numerical design, proves the verse genuine.

In no less than seven cases do these numerics prove the final judgment of Westcott & Hort to be right. Unless indeed it should prove that Westcott & Hort are wrong in both cases of *οὕτως*, so that with its gain in Matthew 5 : 46 is made up its loss in Mark 2 : 8 or Luke 12 : 21. But this is most unlikely. Further evidence about these three passages is given elsewhere.

viii. But on the other hand in 1 Timothy 2 : 9 Westcott & Hort read *κοσμίῳ*, the dative of the adjective, in the text ; but in their uncertainty they offer *κοσμίως*, the adverb, as an alternative. The effect of not adopting the alternative reading is that *κόσμιως* is lost from the list of these seventy adverbs in *ως*, and *every single feature of the scheme of sevens disappears at once*. In other words, with the read-

ing in the text all is numerical chaos ; with the reading in the margin all is numerical harmony.

ix. In the above table $\piικρ\acute{\omega}s$, *bitterly*, was given as occurring only once. In the *text* of Westcott & Hort, however, it occurs once more in Luke 22 : 62. But in their uncertainty they offer the omission of the whole verse as alternative, and accordingly they bracket it. On other grounds, which are given elsewhere, the writer had already come to the conclusion that the verse should be omitted ; and the numerics of these adverbs in ω s confirm that conclusion.

2. The numerical phenomena pointed out hitherto as connected with these 70 adverbs are not, however, confined to the adverbs alone.

The seventy words from which these adverbs in ω s are formed have a numerical value of 54,285, or 7,755 *sevens*, of which the words beginning with a vowel have 28,728, or 4,104 *sevens* ; and the words beginning with a consonant have 25,557, or 3,651 *sevens*. Among the letters of the alphabet the number 54,285 is distributed into three groups of *sevens* thus : Words under α - ι have 26,040, or 3,720 *sevens* ; under κ - \omicron , 6,762, or 966 *sevens* , under π - ϕ , 21,483, or 3,069 *sevens*. Lastly, among the parts of speech the 7,755 *sevens* are distributed

thus: the verbs have 3,241, or 463 sevens; adverbs, 1,505, or 215 sevens; adjectives in $\eta\varsigma$ 4,263, or 609 sevens; adjectives in $\upsilon\varsigma$ and $\omega\nu$, 8995, or 1,285 sevens; adjectives in $\alpha\varsigma$ and $\omicron\varsigma$, 36,281, or 5,183 sevens.

Of the seventy words from which these adverbs are formed just seven occur but once in the New Testament, likewise their corresponding adverbs; while the remaining sixty-three, or 9 sevens, occur more than once.

A scheme of sevens thus runs through these seventy words also.

3. The number 54,285, (the sum of the numerical value of the seventy words from which the adverbs in $\omega\varsigma$ are formed), is a multiple of *eleven*, as well as of seven, since it is 4,935 elevens. Now among the letters of the alphabet this number is distributed not only into three groups of sevens, but also into three groups of elevens; thus: Words under α - β have 11,297, or 1,027 elevens; under γ - θ , 32,780, or 2,980 elevens; under π - ϕ , 21,483, or 1,953 elevens.

The 70 words from which these adverbs are formed have *eleven* endings, thus: five for adjectives in $\omicron\varsigma$, $\eta\varsigma$, $\upsilon\varsigma$, $\omega\nu$, $\alpha\varsigma$; two for adverbs in α , $\omicron\nu$; four verbs in ω , $\acute{\epsilon}\omega$, $\omicron\mu\alpha\iota$, $\mu\acute{\iota}$. Now the num-

ber of letters in these eleven endings is twenty-two, or two elevens, and their numerical value is 4,026, or 366 elevens; while the factors of this number 4,026, which are 2, 3, 11, 61 have for their sum seventy-seven, or seven elevens.

In addition then to the scheme of sevens, a scheme of elevens also runs through these seventy words. And this scheme of elevens further confirms the reading *κοσμίως* against *κοσμίῳ* in 1 Timothy 2:9. For otherwise the word is lost from the list, with total destruction of the present designs of elevens as well as of sevens.

No less than nine hitherto doubtful readings are thus helped to certainty by the presence of numeric design in these seventy adverbs and adjectives. In most of these the change is either purely grammatical, from an adjective to an adverb, or it involves only one word. But in two cases a whole verse is affected. One is indeed saved, but Luke 22:62, *Καί ἐξελθὼν ἔξω ἔκλανσεν πικρῶς*, *And he went out and wept bitterly*, is according to the evidence from these numerics not a part of the sacred text.

Upon one other matter this design of sevens and elevens throws needed light. The word *ἀπλός* is found in the New Testament only

contracted, ἀπλοῦς, for the Nominative case. And the question arises, What is its place in the Vocabulary, ἀπλός or ἀπλοῦς? The difference in the numerical values of the two words is 330. Now while the scheme of 'elevens in the numerical values is not indeed wholly lost if the contracted form be given the place in the Vocabulary, the scheme of sevens is destroyed thereby, in the words from which those adverbs are derived. And perhaps we have here a reason why there are here two numeric schemes, of sevens and elevens, instead of only one. So that if the one scheme fail to give the desired certainty in some details, the other might dispel all doubt.

In the papers on Matthew I. 1-11 and I. 1-17 it was found that Matthew must have had all the other New Testament books before him when he wrote his book, or else he had some understanding with the other New Testament writers about the number of times they were to use certain words. Elsewhere it is shown that Mark presents numerical phenomena which compel us to believe that he also either wrote last or had a similar understanding with the other New Testament writers. And the same

is shown of Luke, and John, and James, and Peter, and Jude, and Paul. In fact it can be shown not only that every one of the eight New Testament writers wrote last but also that every one of the twenty-seven New Testament books was written last, that every one of its 537 pages in Westcott & Hort's revision was written last; or even every one of its as yet uncounted paragraphs. As two things cannot both be written after each other, this supposition has to be given up. There remains thus the supposition that the eight New Testament writers had met before writing and parcelled out among themselves the exact number of words, letters, and numerical values each was to use.

The seventy adverbs in *ως* occur in twenty-five out of the twenty-seven New Testament books, 2 John and Philemon not containing any of them, though the adjectives from which *ἐκουσίως* and *οὕτως* are formed are found in these two books also. As among the five great New Testament divisions the 469 occurrences of these adverbs are distributed in two different ways by sevens, the eight writers must have parcelled out the occurrences of these words by sevens among themselves.—if these phenom-

ena are to be explained on mere human ground. Elsewhere, however, it is shown that what is true of this class of words is equally true not only of every one of the hundreds of conceivable classes of words, but also of many single words and even forms, and perhaps even letters. And as the mere exhibition of these numerics on the part of the present writer has taken some days, a brief calculation will show that only centuries would suffice to enable the eight New Testament writers to design and carry out among themselves such a numerical scheme of sevens alone. As the scheme of sevens, however, is seldom unaccompanied by other schemes the difficulty is manifolded. Elsewhere it is shown, moreover, that not only is the Old Testament also constructed on the same numerical plan by itself, but its numerics and those of the New Testament together form also a harmonious scheme. So that some thousands of years would be required *for mere men* to carry out such a scheme, even if it were possible for the thirty-six different writers of both Testaments to meet and confer about the use of their vocabularies. But centuries lie between the dates of some of the biblical writers: between Moses and John in fact no less than sixteen.

*II. The corresponding Adjective, etc. not
being found in the New Testament.*

These adverbs occur in the New Testament fifty-six times or eight sevens; of which twenty-one, or 3 sevens, are found in the Gospels, and thirty-five, or 5 sevens, are found in Acts and Epistles. The number of letters in these fifty-six occurrences is 420, or 60 sevens; and their total numerical value is 110,327, or 15,761 sevens; of which 82,488, or 11,784 sevens, belong to words beginning with a vowel, and 27,839, or 3,977 sevens, belong to words beginning with a consonant. Ἀπροσπολήμπτως and $\delta\mu\omega\varsigma$, the longest and the shortest words in the list, have a numerical value of 2859 and 1110 respectively, or 3,969 for the two. This is eighty-one times the square of seven.

Of the 420 letters found in the 56 occurrences of these adverbs 168, or 24 sevens, belong to words beginning with a vowel, and 252, or 36 sevens, belong to words beginning with a consonant; while their alphabetical distribution is thus: Words under α have 105 letters, or 15 sevens; under β - ρ , 140, or 20 sevens; σ - ν , 35, or five sevens; under ϕ , 21, or three sevens; under ω 119, or 17 sevens.

It is further noteworthy that the words with which the list begins and ends have each seven letters.

The syllable *ωs* with which all these words end, is preceded by the following letters only: *β, γ, ι, κ, λ, μ, ν, π, ρ, σ, τ, χ*. Their numerical values are: 2, 3, 10, 20, 30, 40, 50, 80, 100, 200, 300, 600, or 1435 in all. This is 205 sevens. The numerical value of all the thirty letters which precede the syllable *ωs* in these thirty words is 5005, or 715 sevens.

A scheme of sevens thus runs through these adverbs also.

But this is not all. The numerical value of these thirty adverbs is 53,414, which is 3,142 *seventeens*. Now the initial letters of these words, *α, δ, ε, μ, ν, ο, π, ρ, σ, τ, υ, φ, ω*: the numerical value of which is 2,550, or 150 *seventeens*. 'Ωσαύτως, the word which occurs most frequently here occurs *seventeen* times, while the words which occur more than once are found in the New Testament thirty-four times, or two *seventeens*. There is thus a design of *seventeens* running through these words as well as of *sevens*.

Four textual uncertainties are settled by the numerical phenomena of these adverbs:

i. In Mark 8:25 Westcott & Hort read *τηλανγῶς*, but in their uncertainty they offer as alternative a word which without indeed changing its meaning does change its numerical value as well as its alphabetical place,—*δηλανγῶς*. The difference in the numerical values of *δ* and *τ* is 296, enough to vitiate the design of seventeens wholly and the design of sevens in part. The alternative reading, therefore, cannot be admitted, and this conclusion is confirmed in other ways as shown elsewhere.

ii. In 1 Thessalonians 5:13 Westcott & Hort are uncertain whether *ὑπερεκπερισσοῦ* should not yield its place in the text to *ὑπερεκπερισσῶς*, which they give in the margin. Here also the sense is not affected, but the change of the text into the marginal reading would add another adverb in *ως* to the list, with the total loss of the design of both the sevens and seventeens. The alternative reading therefore cannot be accepted.

iii. The last twelve verses of Mark are double-bracketed by Westcott & Hort, as being in their judgment no part of the New Testament, but they add another ending to the Gospel which they also double-bracket as in their judgment equally ungenuine. This second

ending, already quoted in the original on page 28 is translated thus: *Now all the things commanded they briefly rehearsed to those about Peter. And after these things Jesus himself sent forth through them the holy and uncorrupted preaching of the eternal salvation from the east unto the west.* Now the word συντόμως, *briefly*, occurs in this passage; the adoption thereof in the Gospel of Mark would add one more occurrence to the fifty-six occurrences of these words in the New Testament, with consequent destruction of the design of both sevens and seventeens now clearly displayed in these words. The evidence from this class of words is thus against the second ending of the Gospel of Mark as a genuine part of the New Testament.

In these three cases then the judgment of Westcott & Hort is confirmed by the numerical evidence from these adverbs.

iv. But on the other hand in Luke 22:19-20 Westcott & Hort double-bracket also as an interpolation the passage beginning *which is given for you*, to the end of verse 20. But the presence here of one of these adverbs, ὡσαύτως, *in like manner*, which cannot be spared from the design proves this passage to be a genuine part of the New Testament.

v. Upon one item, however, of New Testament lexicography the numerics of these thirty adverbs fail to throw any light, where it might naturally be expected from them. The comparative of *τολμηρός* occurs in the New Testament only in the adverbial form *τολμηροτέρως*, and it occurs even thus only once in the New Testament. The question arises, Is its place in the Vocabulary as it stands with the adverbs in *ως*, or should it be entered as *τολμηρός* of which it is only the comparative in one of its forms? As the numeric design of these adverbs in *ως* is possible without this word, it would seem at first as if this numeric testimony is against the adding of *τολμηροτέρως* to the list. It so happens, however, that the numerical value of this word, 2023, is a multiple not only of seven but also of seventeen; so that the numerical design would by the addition of the word in nowise be destroyed, though it would be changed in some of its details. The final decision on this point must, therefore, be got from other evidence.

The case of this word thus furnishes a good example of the difficulties which attend the settling of textual uncertainties even by means of Bible numerics. Design is so ever-present

that the embarrassment is not so much in finding it, but rather in deciding which is the original one where two are possible.

The list of these adverbs in *ως* follows :

1132	ἀκαίρως	I	1093	μηδαμῶς	2
2551	ἀκωλύτως	I	1210	νομίμως	2
1576	ἀναγκαστῶς	I	2175	νοννεχῶς	I
1977	ἀπερισπάστως	I	1110	ὄμως	3
2859	ἀπροσωπολήμπ- τως	I	1515	οὐδαμῶς	I
1561	ἀποτόμως	2	1725	πολυμερῶς	I
1296	ἀσμένως	I	2130	πολυτρόπως	I
2301	ἀσώτως	I	1408	ρητῶς	I
1573	ἀφόβως	4	2060	συντόμως	I
1069	δεινῶς	2	1742	τηλαυγῶς	I
1620	ἐκπερισσῶς	I	1810	τυπικῶς	I
1170	ἐπιμελῶς	I	2180	ὑπερπερισσῶς	I
1825	εὐτόνως	2	2580	φιλανθρώπως	I
1680	μακροθύμως	I	2330	φιλοφρόνως	I
1455	μετρίως	I	2701	ὡσαύτως	17
			53,414		56

NOTE. As the fifty-six occurrences of these adverbs are distributed by sevens among the New Testament divisions, the Gospels having twenty-one, or three sevens, and Acts and Epistles having the remaining thirty-five, or five sevens, the argument for the unity of the authorship of the New Testament given on pages 51-52 holds from these words also.

A
B: 716.7.9

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VI. THE WORD ΑΙΩΝΙΟΣ.

1. The word *αἰώνιος*, *eternal*, has a numeric value of 1,141, or 163 sevens. It is the adjective of the noun *αἰών*, *age*, from which it is formed by adding the ending *ιος*. Accordingly the number 1,141, or 163 sevens, is divided thus by sevens: the noun *αἰών* has 861, or 123 sevens; the ending *ιος* has 280, or 40 sevens. The word occurs in the New Testament seventy times, or ten sevens; and the numerical value of these seventy occurrences is 76,783, or 10,969 sevens, of which the singular forms have 67,893, or 9,699 sevens; and the plural forms have 8,890, or 1,270 sevens.

A scheme of sevens thus runs through the occurrences of this word.

2. This word occurs in *eight* forms; accordingly their numeric value is 9,680, or 1,210 eights.

And as 9,680 is a multiple of eleven as well as of eight, it being 880 elevens, it is divided by elevens thus: the forms that occur but once have a value of 3,564, or 324 elevens; those occurring more than once have 6,116, or 556 elevens.

The scheme of sevens is possible only without the *αἰωνίου* which occurs in Westcott & Hort's bracketed second ending to the Gospel of Mark. So that the testimony borne against it in the preceding Paper by the word *συντόμως*, *briefly*, is now confirmed by the numerics this time of a single word where before the evidence came from a whole class of words.

The word is used by all the eight New Testament writers in nineteen of its books (the number of letters in the eight forms is 57, or 3 nineteens), so that the eight writers must have met and agreed as to what portion of these numerics each was to have for his share so as to bring out in the end the schemes of seven and eleven. Elsewhere it is shown that in one way or another what is true of this one word is also true of every one of the more than five thousand words of the New Testament vocabulary. So that even if it were credible that not only was there among the New Testament writers one unparalleled mathematical genius, but no less than eight of them, it still remains a physical impossibility to elaborate such numerics in their life-time. But the explanation that the One Great Numberer in Nature, if the Bible be indeed His book, would guide its writers to

these numerics presents no difficulty whatever to those who believe in a personal God. Anyhow, the numerical phenomena of the Bible cannot be explained on any other hypothesis which is not more irrational than the explanation that God inspired them in their writers.

The Forms of the word follow; the numeric value precedes each word, the number of its occurrences follows it; the next column gives the total numerical value of all the occurrences of each word. The last two columns add for future convenience the number of letters in each word and its total in all its occurrences, while in the first column the figures 1, 2, 3, 4, 5, indicate the five great New Testament divisions in which each form occurs.

Forms of αἰώνιος.

4	872	αἰώνια	1	872	6	6
4	922	αιωνιαν	2	1,844	7	14
4	1151	αιωνίοις	1	1,151	8	8
12345	991	αἰώνιον	45	44,595	7	315
134	1141	αἰώνιος	4	4,564	7	28
1234	1341	αιωνίου	14	18,774	7	98
1	1541	αιωνίους	1	1,541	8	8
4	1721	αιωνίων	2	3,442	7	14
	9680	8	70	76,783	57	491

VII. THE WORD ΑΓΡΟΣ.

1. The word *αγρός*, *field*, occurs in the New Testament 36 times, the numeric value of these 36 occurrences being 22,764, or 3,252 sevens. As the word occurs only in the Gospels and Acts, this number is divided between them by sevens thus: the Gospels have 22,190, or 3,170 sevens; Acts has 574, or 82 sevens. Only the following letters are used in the 36 occurrences: α, γ, ν, ο, ρ, σ, υ, ω: their numerical value is 1,624, or 232 sevens; of which the letters with a value up to hundred have 224, or 32 sevens; and the letters with a value above hundred have 1,400, or 200 sevens. Lastly, the factors of this number 1,624, which are 2, 2, 2, 7, 29, have for their sum 42, or 6 sevens.

A scheme of sevens thus runs through this word.

2. The word *αγρός* occurs in the New Testament 36 times, or six *sixes*. It occurs in six forms, which have 30 letters, or 5 sixes; and the total number of letters in all the occurrences of the word is 180, or 30 sixes.

The numeric value of the six forms is 3,804, or 634 sixes: of which the singular forms have

1,728, or 288 sixes, and the plural forms have 2,076, or 346 sixes. The total value of the 36 occurrences, 22,764, is a multiple of six as well as of seven, being 3,794 sixes; and of these the singular has 14,844, or 2,474 sixes; and the plural has 7,920, or 1,320 sixes. In their alphabetical order the six forms have the number 22,764 thus divided among them: *αγρόν-αγροῦ* have 6,708, or 1,118 sixes; *αγρούς-αγρων* have 16,056, or 2,676 sixes.

Again: of the six forms some occur in only one New Testament book (*αγρός* only in Matthew, thrice; *αγρων* only in Mark, once), others occur in more than one book. Accordingly, the two forms which occur in only one book have a total value of 2,076 or 346 sixes; those occurring in more than one book have a total value of 20,688, or 3,448 sixes.

Lastly, it was seen above that the value of the letters used in this word, 1,624, has for its factors 2, 2, 2, 7, 29. Now the sum of these factors, 42, is a multiple of six as well as of seven, it being seven sixes.

A scheme of sixes then as well as of sevens runs through this word.

3. It has just been seen that 1,624 is a multiple of twenty-nine as well as of six and seven.

Now the stem *αγρ*- is followed in its six forms only by the letters *ο* and *ω*, whose numerical value is 870, or $6 \times 29 \times 5$, a multiple of twenty-nine as well as of six.

As *αγρός* occurs in Mark 16 : 12 only in the form *αγρόν*, whose numeric value 224 is a multiple of seven, the scheme of sevens would not be destroyed if the last twelve verses of Mark were to be removed from the New Testament as the interpolation that Westcott & Hort mark it to be. But the elaborate scheme of sixes would be destroyed with the omission of these verses. The testimony, therefore, of the numerics of this word is that these verses are genuine.

The list of the forms follows :

I	224	<i>αγρόν</i>	7	1,568	5	35
I	374	<i>αγρός</i>	3	1,122	5	15
12	574	<i>αγροῦ</i>	7	4,018	5	35
I	774	<i>αγρούς</i>	9	6,966	6	54
I	904	<i>αγρε</i>	9	8,136	4	36
I	954	<i>αγρων</i>	I	954	5	5
	3,804	6	36	22,764	30	180

VIII. THE WORD ΑΑΡΩΝ.

The word *Ααρών*, *Aaron*, is the first word in the New Testament vocabulary. It is also the only New Testament word beginning with the double vowel *aa*.

1. Its numerical value is 952, or 136 sevens, and as the word is indeclinable, and occurs in the New Testament five times, its total value is 952×5 , or 4,760. The factors of this number are 2, 2, 2, 5, 17, and their sum is 35, or 5 sevens.

2. The number 952 is a multiple of seventeen as well as of seven, since it is 56 seventeens. Of this number the first and last letters of this name have 51, or 3 seventeens, and the other three letters have 901, or 53 seventeens.

3. *Ααρών* is the first *word* in the New Testament vocabulary. Its numeric value, 952, is $7 \times 17 \times 4 \times 2$, the combination of seven and seventeen with the first square, four, taken twice. It so happens, however, that the first New Testament *section*, the genealogy in Matthew I. 1-17, has a vocabulary of 72 words, with a numeric value of 42,364, or $7 \times 17 \times 4 \times$

89, also a combination of seven and seventeen with the first square, four.

That the first *word* of the New Testament vocabulary and the first *section* of the New Testament text should have in their numerical values the same combination $7 \times 17 \times 4$ *may* be chance, but it is a chance of only one in 476.

In these papers it is not purposed to enter into any interpretation of the numeric phenomena of the Bible, the writer having for the present merely their scientific registration in view. But it is well to pause here a little for a few words of comment on the numerics of *Aaron*.

Seven being in Scripture the number of completeness, the number for *New Creation* must needs be one more,— eight. Accordingly, the new earth after the Flood is peopled by eight persons; circumcision, the type of the new creation in Christ, was on the eighth day; and as the number of the Beast is 666, three sixes (six being just one short of perfection), the numeric value of *Ἰησοῦς, Jesus*, (in Whom the new creation begins) is not 777, but 888. It was seen above that the very first section of the *New Testament* has a vocabulary of 72 words, which number is a multiple not of seven, but

of eight. In fact in Paper II. it was already pointed out that not only is Matthew I. 1-17 marked all over with eights, but that the genealogy in Luke 3 : 23-38, as well as the combined vocabulary to the two passages, are also marked all over with eights. Now Aaron was the great type of *the* High Priest Jesus Christ. Accordingly, the numeric value of *Aaron* in Hebrew is 256, or $8 \times 8 \times 4$, which number is not only a multiple of the square of eight, but is the eighth power of the first number above unity ; thus : 256 is $2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2$. In the Greek the numerical value is also a multiple of eight, 952 being 119 eights. Lastly, the word occurs in *both* Testaments 352 times, which is forty-four eights ; while the factors of 352, which are 2, 2, 2, 2, 2, 11, have for their sum 21, 3 sevens.

A marked scheme of sevens and eights thus runs through the word *Aaron*, which takes in, moreover, the Old Testament as well as the New, with some apparent reason, moreover, for the scheme of *eights* being chosen in addition to that of the sevens.

The very first word of the New Testament thus bears witness not only to the numerical structure of the New Testament, but even to the *unity of numeric design in both Testaments*.

IX. THE WORD ΑΛΗΘΕΙΑ.

The word *αλήθεια*, *truth*, is made up of the letters *α, ε, η, θ, ι, λ*, whose numeric value is 63, or 9 sevens. Its 109 occurrences in the New Testament have a total value of 16,926, or 2,418 sevens; and the factors of 16,926, 2, 3, 7, 13, 31, have for their sum 56, or 8 sevens.

The numeric value of its four forms is 506, or 46 elevens: of which *αληθείας*, the form which occurs the largest number of times (44, or 4 elevens), has 264, or 24 elevens, and the other three have 242, or $11 \times 11 \times 2$.

In John 16:13 Westcott & Hort read *εἰς τὴν ἀλήθειαν πᾶσαν*, but in their uncertainty they offer as alternative *ἐν τῇ ἀληθείᾳ πάσῃ*, changing *He shall lead you into all truth* to *in all truth*. The scheme of sevens is destroyed with the change. And as the word is used in all but three of the New Testament books it bears witness by its numerics to the unity of the New Testament authorship.

I	34	64	<i>αλήθεια</i>	13	832	7	91
I	34	64	<i>αληθεία</i>	29	1,856	7	203
I	34	114	<i>αλήθειαν</i>	23	2,622	8	184
I	3	264	<i>αληθείας</i>	44	11,616	8	352
		506		109	16,926	30	830

X. WORDS WITH WHICH THE NEW TESTAMENT BOOKS BEGIN AND END.

The number of New Testament books is twenty-seven; there are therefore twenty-seven words **with** which they begin, and twenty-seven with **which** they end. So that the number of both **together** is twice twenty-seven, or fifty-four.

Here is a list of these fifty-four words. The first column of Greek words contains the words beginning the books; the second, those ending them. Each word is preceded by its numerical value. The last column gives the two numerical values combined for each book

Matt.	314	*βίβλος	1131	αἰῶνος	1445
Mark	709	ἀρχή	1113	σημείων	1822
Luke	297	*ἐπειδήπερ	134	θεόν	431
John	55	ἐν	55	βίβλια	110
Acts	420	τον	2551	*ἀκωλύτως	2971
James	1103	Ἰάκωβος	1302	ἀμαρτιῶν	2405
1 Pet.	755	Πέτρος	2010	Χριστᾶ	2765
2 Pet.	1495	Συμεών	1131	αἰῶνος	2626
1 John	70	ὁ	1699	εἰδωλων	1769
2 John	70	ὁ	588	*ἐκλεκτῆς	658
3 John	70	ὁ	231	ὄνομα	301

Jude	685	Ιούδας	99	ἀμὴν	784
Rom.	781	Παῦλος	99	αμὴν	880
1 Cor.	781	Παῦλος	688	Ἰησοῦ	1469
2 Cor.	781	Παῦλος	1290	ὑμῶν	2071
Gal.	781	Παῦλος	99	αμὴν	880
Eph.	781	Παῦλος	822	ἀφθαρσία	1603
Phil.	781	Παῦλος	1290	ὑμῶν	2071
Col.	781	Παῦλος	1290	ὑμῶν	2071
1 Th.	781	Παῦλος	1290	ὑμῶν	2071
2 Th.	781	Παῦλος	1290	ὑμῶν	2071
1 Ti.	781	Παῦλος	1290	ὑμῶν	2071
2 Ti.	781	Παῦλος	1290	ὑμῶν	2071
Tit.	781	Παῦλος	1290	ὑμῶν	2071
Phl.	781	Παῦλος	1290	ὑμῶν	2071
Heb.	1725	*πολυμε-	1290	ὑμῶν	3015
		ρῶς [υψις			
Rev.	1512	*αποκάλ-	864	ἀγίων	2376
	19,433		27,516		46,949

The numerical value of these fifty-four words is 46,949, or 6,707 *sevens*, of which the Gospels have 3,808, or 544 *sevens*, with the following seven groups of *sevens* distributed among the New Testament books, thus :

1. The Gospels have 3,808, or 7×544 .
2. Acts-James have 5,376, or 7×768 .
3. 1 Peter has 2,765, or 7×395 .
4. 2 Peter-Galat. have 11,438, or 7×1634 .
5. Ephesians has 1,603, or 7×229 .
6. Philippians-Tit have 14,497, or 7×2071 .
7. Philemon-Rev. have 7,462, or 7×1066 .

(Concerning the true order of the New Testament books it is to be observed that Westcott & Hort rightly place the Catholic Epistles before Paul; but the true place of Hebrews, which they give between 2 Thessalonians and 1 Timothy, is as in the English Bible after Philemon, as is shown elsewhere.)

Here is the vocabulary to these fifty-four words.

I Vocabulary.

284	ἅγιος	I	284	θεός	I
861	αἰών	2	833	Ἰακώβ	I
2551	ακωλύτως	*I	888	Ἰησοῦς	I
1512	αποκάλυψις	I	685	Ἰούδας	I
453	ἁμαρτία	I	70	ὁ	3
99	αμὴν	3	231	ὄνομα	I
709	αρχή	I	270	ὅς	I
822	ἀφθαρσία	I	781	Παῦλος	13
174	βίβλιον	I	755	Πέτρος	I
314	βίβλος	I	1725	πολυμερῶς	*I
969	εἰδωλον	I	383	σημεῖον	I
650	εκλεκτός	I	1100	Σίμων	I
55	εν	I	655	ὕμεις	10
297	ἐπειδήπερ	*I	1480	Χριστός	I
			19,890		54

The number of words in this vocabulary is 28, or 4 sevens, seven of which are found only in the Gospels. Alphabetically the 28 words

are distributed thus : α - ϵ have 14, or 2 sevens ; θ - σ have seven ; π - χ , also seven. Lastly, the numeric value of $\alpha\gamma\iota\omicron\varsigma$, the first word of the vocabulary, and $\chi\rho\iota\sigma\tau\acute{o}\varsigma$, its last word, is 1,764, or 252 sevens. The longest word, $\alpha\pi\omicron\kappa\acute{\alpha}\lambda\upsilon\psi\iota\varsigma$, and the shortest, \acute{o} , have each a numerical value which is a multiple of seven : 1512 being 216 sevens, and 70 being 10 sevens ; while the three words whose value is below hundred, $\alpha\mu\acute{\eta}\nu$, $\acute{\epsilon}\nu$, \acute{o} , 99, 55, 70, have together a value of 224, or 32 sevens.

A scheme of sevens thus runs through their vocabulary as well as through the fifty-four words themselves.

The vocabulary of Forms in which these 28 words actually occur in the text, though differing much from the simple vocabulary, specially in the numerical values, presents the same numeric phenomena.

The total value of the fifty-four occurrences of these twenty-eight words which we have seen above to be 46,949, or 6,707 sevens, are alphabetically distributed thus : α - θ have 13,461, or 1,923 sevens ; ι - σ have 18,158, or 2,594 sevens ; τ has 420, or 60 sevens ; υ - χ have 14,910, or 2,130 sevens.

Out of twenty-eight words only four should *by chance* have a numerical value which is a multiple of seven. In the vocabulary of Forms, just *seven* words have such values: ἁμαρτιων, αποκαλυψις, εκλεκτης. ὁ, ὄνομα, σημείων, τόν, and these have 42 letters, or six sevens.

2. The number of the words with which the New Testament books begin and end, fifty-four is six *nines*, which alphabetically are distributed thus: Words under α-ε have eighteen, or two nines; under θ-ο, nine; under π-χ, 27, three nines. Now the numerical value of the twenty-eight words in the vocabulary, 19,890, is a multiple of nine as well as of seven, it being 2210 nines, of which the ten letters used as initial letters, α, β, ε, θ, ι, ο, π, σ, υ, χ, have 1,377, or seventeen times the square of nine; and of these in turn 486, six times the square of nine, belong to the vowels; and 891, or eleven times the square of nine, belong to the consonants. And the numerical value of the twenty-eight forms is 24,498, or 2,722 nines, of which those beginning with a vowel have 15,696, or 1,744 nines; and those beginning with a consonant have 8802, or 978 nines. A scheme of nines thus runs through these words, in addition to the scheme of sevens.

3. The value of the twenty-eight words in the vocabulary, 19,890, is, as stated above, a multiple of nine. But it is also a multiple of thirteen and seventeen, since 19,890 is $9 \times 13 \times 17 \times 10$. Accordingly, there are also schemes of thirteen and seventeen in addition to those of seven and nine, thus :

The number 19,890, the value of the twenty-eight words in the vocabulary, is divided into two alphabetical groups of thirteens, thus : Words under $a-\epsilon$ have 9,750, or 750 thirteens ; words under $\theta-\chi$ have 10,140, or 780 thirteens. The nouns have a value of 13,234, or 1,018 thirteens, and the not-nouns have 6,656, or 512 thirteens. The words in the vocabulary of Forms with which the books end have 91 letters, or seven thirteens of which Matthew to Mark have thirteen ; Luke to James, twenty-six, or two thirteens ; 1 Peter to 1 John, thirteen ; 2 John to 3 John, thirteen ; Jude to Galatians, thirteen ; Ephesians to Revelation, thirteen.

4. Again, the number 19,890 has been shown to be a multiple of seventeen as well as of thirteen. Now the value of the ten initial letters in these twenty-eight words — $\alpha, \beta, \epsilon, \theta, \iota, \omicron, \pi, \sigma, \upsilon, \chi$ — which we have seen above to be 1,377, a multiple of the square of nine, is also a

multiple of seventeen, for it is the square of nine taken just seventeen times. The value of all the twenty-eight initial letters is 1,921, or 113 seventeens. The value of the three words which are found nowhere else in the New Testament, ἀκωλύτως, ἐπειδήπερ, πολυμερώς, is 4,573, or 269 seventeens. The value of the six *forms* which occur nowhere else, ἀποκάλυψις, βίβλος, ἐκλεκτῆς, being added to the three words just mentioned, is 6,987, or 411 seventeens. Lastly, the seven words in the vocabulary of Forms each of which has a numerical value of seven, have for their combined value 5,236, or 308 seventeens.

5. The number 46,949, the total value of the fifty-four words is a multiple of nineteen as well as of seven, being 2,471 nineteens. Now the words under *α-ο* have a value of 16,378, or 862 nineteens; and those under *π-χ* have 30,571, or 1,609 nineteens. So that the alphabetic distribution is both by sevens and nineteens. Again, the value of the word with which the New Testament begins, βίβλος, is 314. The value of the word with which the New Testament ends, ἀγίῳν, is 864: their sum is 1178, or sixty-two nineteens. A scheme then of nineteens runs through these words as well

as a scheme of sevens, nines, thirteens, and seventeens.

The vocabulary of Forms follows :

2. Vocabulary of Forms.

864	ἀγίων	I	134	θεόν	I
1131	αἰῶνος	2	1103	Ἰακώβος	I
2551	ακωλύτως	*I	688	Ἰησοῦ	I
1302	ἀμαρτιῶν	I	685	Ἰούδας	I
99	αμὴν	3	70	ὁ	3
1512	ἀποκάλυψις	*I	231	ὄνομα	I
709	αρχή	I	781	Παῦλος	I3
822	αφθαρσία	I	755	Πέτρος	I
55	βίβλια	I	1725	πολυμερως	*I
314	βιβλος	*I	1113	σημείων	I
1699	εἰδῶλων	I	1495	Συμεών	I
588	εκλεκτῆς	*I	420	τόν	I
55	ἐν	I	1290	ὕμῶν	10
297	ἐπειδήπερ	*I	2010	Χριστῷ	I
			24,498		54

An elaborate design of sevens, nines, thirteens, seventeens, and nineteens, thus marks the words with which the New Testament books begin and end.

Several hitherto unsettled points are settled by the numerics of the words with which the New Testament books begin and end.

(1) The Gospel of Mark ends with *σημείων*, and its last twelve verses are therefore genuine ;

for otherwise the Gospel would end with *γάρ*, the word with which the eighth verse of the sixteenth chapter ends: which word has a different numerical value, and would furnish a different number of letters for the words with which the books end. And the several designs are destroyed thereby. Elsewhere, moreover, it is shown from the structure of the passage itself that it is a genuine part of the New Testament. In Paper VII. the numerics of *αργός* lead to the same conclusion.

(2) At the same time the so-called second ending of Mark given by Westcott & Hort is not genuine, since it ends with *σωτηρίας*, with a different value and number of letters. It will be remembered that the numerics of the adverbs in *ως* discussed in Paper V. gave evidence to the same effect.

(3) The Epistle to the Hebrews ends with *ὑμῶν of you*, and not with *ἀμήν, Amen*, the reading offered by Westcott & Hort as an alternative, and actually retained by the Revisers without even a hint that some authorities omit the *ἀμήν*.

(4) The Revisers are equally wrong in ending Revelation also with *ἀμήν*, here also giving no hint that some authorities omit the word.

Westcott & Hort omit the word without offering its insertion even as alternative. The New Testament thus ends with ἀγίων, and as it begins with βίβλος “a book of saints” may have been a designed summary of its contents from beginning to end.

(5) 2 Peter begins not with Σίμων, *Simon*, Westcott & Hort’s primary reading, but with Συμεών, *Symeon*, their secondary reading, the name by which James speaks of him in Acts 15:14. This is demanded by the numerics of the vocabulary of forms as well as by those of all the fifty-four words themselves.

(6) *Jacob* of the Old Testament, and another ancestor of the Lord in the genealogy of Matthew, are called in the Greek Ιακώβ, an indeclinable name. But the New Testament persons of the same name are called by the declinable name Ιάκωβος, *Jacobus*, the English *James*. The question whether the two names are separate vocabulary words, and if not, which of the two forms is the vocabulary word is settled here in favor of Ιάκωβος being a mere form of Ιακώβ which is the vocabulary word.

(7) A similar question about Σίμων, *Simon*, and Συμεών *Symeon*, is settled by these numerics in favor of Σίμων as the vocabulary word,

and *Συμεών* as its mere form, at least when the two names are used of the same person, as in the case of Peter.

(8) In Paper V. the adverbs in *ως* were discussed whose parent adjectives, or other words from which they are formed, are not found in the New Testament. And the question arises, Are such adverbs independent vocabulary words, or are they mere forms of their parent words? Is *ἀκωλύτως*, for example, to be treated as a form of *ακώλυτος*, or is it to be left in the New Testament vocabulary as it is? The presence of two of these adverbs among the fifty-four words beginning and ending the New Testament, *ἀκωλύτως* and *πολυμερῶς*, settles this question: their numeric design is possible only if these two words are given a place, in the vocabulary not as forms of other words, but as they stand.

(9) 2 John is addressed to *ἐκλεκτῇ Κυρίᾳ*. As the oldest manuscripts are written in capital letters, the address may have four different meanings: (a) If neither word is a proper name the Epistle is addressed to an *elect lady*; and thus the Revisers render it. (b) If the first word only is a proper name, the Epistle is addressed to *Lady Eclecta*. (c) If the second

word only is a proper name, the Epistle is addressed to *elect Kyria*, which is the rendering of Alford, and, as shown elsewhere, the true one. (d) If both words are proper names, the Epistle is addressed to one *Eclecta Kyria*. As the Epistle ends with *εκλεκτῆς*, the word should appear in the vocabulary as *Εκλεκτή* if a proper name, as *εκλεκτός* if an adjective. In the vocabulary of the twenty-eight words given above the various numerics observed therein are possible only with *εκλεκτός*, the adjective.

The case of this word is a good example of the difficulties attending the interpretation of Scripture even where the manuscripts are perfectly clear. It also illustrates the kind of light thrown by Scripture numerics on numerous hitherto doubtful matters. Of the four possible renderings given above two are ruled out at once by the numerics of the fifty-four words, the second and the fourth.

(10) The feature of thirteens in the ninety-one letters of the forms confirms the place of the Catholic Epistles after Acts, which place was already favored above, on page 70, by the seven groups of sevens into which the numerical values are distributed among the New Testament books. For the grouping into thir-

teens would fail after the first group if the place of the Catholic Epistles be changed.

CORRECTIONS AND ADDITIONS.

The writer regrets that the presence of tables and Greek in his work necessitates the type-setting to be done by himself under much disadvantage: with result of occasional typographical error. He is always grateful for corrections.

The following corrections are to be made :

- (1) Page 7, line 5, read *forms* for *words*.
- (2) Page 8, line 23, read *γένεσις* for *γενεσις*.
- (3) Page 9, line 10, read *Ιούδας*.
- (4) Page 10, line 12, read 770 for 772,

The following additions to Paper I. may be found convenient.

The seven not-nouns are *αὐτός, γεννάω, δέ, ἐκ, ἐπί, καί, ὁ*.

The seven common nouns are: *αδελφος, βασιλεύς, βίβλος, γένεσις, μετοικεσία, υἱός, Χριστός*.

The seven proper names not male ancestors of Jesus are: *Βαβυλών, Ζαρά, Θάμαρ, Ιησούς, Οὐρίας, Παχάβ, Ρούθ*.

XI. MATTHEW I. 1-17 AND LUKE III. 23-38 COMBINED.

I. Vocabulary.

14	Αβιά	¹ 2	9	δέ	¹ 38
487	Αβιούδ	^{1*} 2	30	δέκα	¹ 3
145	Αβραάμ	¹² 4	112	Ἐβερ	^{2*} 1
46	Αδάμ	² 1	248	Ἐζεκίας	^{1*} 2
24	Αδδεί	^{2*} 1	65	εἰμί	² 2
810	αδελφός	¹ 2	25	εκ	¹ 5
908	Αζώρ	^{1*} 2	149	Ελεάζαρ	^{1*} 2
109	Αμιναδάβ	^{12*} 3	121	Ελιακείμ	^{12*} 3
1041	Αμός	^{12*} 3	162	Ελιέξερ	^{2*} 1
159	ανήρ	¹ 1	121	Ελμαδάμ	^{2*} 1
151	από	¹ 3	519	Ελιοῦδ	^{1*} 2
142	Αράμ	^{12*} 3	1055	Ενός	^{2*} 1
667	Αρφαξάδ	^{2*} 1	1455	Ενώχ	² 1
1501	ἄρχω	² 1	95	επί	¹ 1
702	Ασάφ	^{1*} 2	250	Εσλεί	^{2*} 1
971	αυτός	¹² 3	1145	Εσρώμ	^{12*} 3
802	Ἀχας	^{1*} 2	575	ἔτος	² 1
656	Αχείμ	^{1*} 2	1005	ἔως	¹ 3
1285	Βάβυλῶν	¹ 4	109	Ζαρά	^{1*} 1
848	βασιλεύς	¹ 1	287	Ζοροβάβελ	^{12*} 3
314	βίβλος	¹ 1	53	Ἥλεί	^{2*} 1
277	Βοές	^{12*} 3	108	Ηρ	^{2*} 1
64	γυνεά	¹ 4	151	Θάμαρ	^{1*} 1
473	γένεσις	¹ 1	111	Θαρά	^{2*}
909	γεννάω	¹ 40	284	θεός	² 1
419	Δαυίδ	¹² 6	833	Ιακώβ	¹² 5

122	Ιανναί	2* 1	652	Ματταθά	2* 1
416	Ιαρέτ	2* 1	862	Ματταθίας	2* 2
426	Ιεσσαί	12 3	81	Μελεά	2* 1
946	Ιεχονίας	1* 2	690	Μελχεί	2* 2
888	Ιησούς	12 4	146	Μεννά	2* 1
685	Ιούδας	12 4	346	μετά	1 1
232	Ισαάκ	12 3	661	μετοικεσία	1* 4
861	Ιωαθάμ	1* 2	1302	Ναασσών	12* 3
912	Ιωανάν	2* 1	68	Ναγκαί	2* 1
824	Ιωβήδ	12* 3	101	Ναθάμ	2* 1
1015	Ιωδάς	2* 1	561	Ναούμ	2* 1
901	Ιωνάμ	2* 1	1551	Νάχώρ	2* 1
951	Ιωράμ	1* 2	173	Νηρεί	2* 1
965	Ιωρέιμ	2* 1	977	νομίζω	2 1
1812	Ιωσαφάτ	1* 2	855	Νωέ	2 1
1518	Ιωσήφ	12 4	70	ό	12 13 1
1618	Ιωσήχ	2* 1	288	Οζίας	1* 2
1221	Ιωσίας	1* 2	270	ός	1 1
31	καί	12 6	520	οὐν	1 1
122	Καινάμ	2* 2	781	Ουρίας	1* 1
1061	Κωσάμ	2* 1	281	πᾶς	1 1
676	Λαμέχ	2* 1	505	Ραγαύ	2* 1
838	λέγω	1 1	704	Ραχάβ	1 1
650	Λευείς	2 2	309	Ρησά	2* 1
51	Μαάθ	2* 1	283	Ροβοάμ	1* 2
110	Μαθθάν	1* 2	579	Ρούθ	1* 1
360	Μαθθάτ	2* 1	1025	Σαδώκ	1* 2
752	Μαθουσαλά	2* 1	232	Σαλά	2* 1
149	Μαλελεήλ	2* 1	289	Σαλαθιήλ	12* 3
700	Μανασσής	1 2	1121	Σαλμών	12* 3
152	Μαρία	1 1	315	Σεμεεὶν	2* 1
651	Ματθάτ	2* 1	1375	Σερούχ	2* 1

217	Σήθ	^{2*} 1	680	υἱός	¹² 3
248	Σημ	^{2*} 1	556	Φαλέκ	^{2*} 1
1260	Σολομών	¹ 2	806	Φαρές	^{12*} 3
1100	Σίμων	² 1	1480	Χριστός	¹ 3
1011	τέσσαρες	¹ 3	1000	ὥς	² 1
852	τριάκοντα	² 1	1015	ὥσεί	² 1
			73,815	128	441

[NOTE. In the preceding and following lists the superior figure 1 (¹) is attached to words found in Matthew; (²), to words found in Luke; (¹²), to words found in both; a star (*) is attached to words found nowhere else in the New Testament.

2. Vocabulary of Forms.

14	Αβιά	¹ 2	166	Αρνεί	^{2*} 1
487	Αβιούδ	^{1*} 2	667	Αρφαξάδ	^{2*} 1
145	Αβραάμ	¹² 4	1136	αρχόμενος	^{2*} 1
46	Αδάμ	² 1	702	Ασάφ	^{1*} 2
24	Αδδελ	^{2*} 1	971	αυτός	² 1
1210	αδελφούς	¹ 2	1171	αὐτοῦ	¹ 2
110	Αδμείν	^{2*} 1	802	Ἀχας	^{1*} 2
908	Αζώρ	^{1*} 2	656	Αχείμ	^{1*} 2
11	αἱ	¹ 1	1555	Βαβυλώνος	¹ 4
109	Αμιναδάβ	^{1*} 2	249	βασιλέα	¹ 1
1041	Αμός	^{12*} 3	314	βίβλος	^{1*} 1
156	ἄνδρα	¹ 1	277	Βοές	^{1*} 2
151	από	¹ 3	342	Βοός	^{2*} 1
142	Αράμ	^{1*} 2	74	γενεαί	¹ 4
4554		27	9082		25

1268	γενέσεως	¹ 1	151	Θάμαρ	^{1*} 1
419	Δαυίδ	¹² 6	111	Θαρά	^{2*} 1
9	δέ	¹³ 8	484	θεοῦ	² 1
30	δέκα	¹ 3	833	Ιακώβ	¹² 5
112	Ἑβερ	^{2*} 1	122	Ιανναί	^{2*} 1
376	εγέννησεν	¹³ 9	416	Ιαρέτ	^{2*} 1
138	εγεννήθη	¹ 1	426	Ιεσσαί	¹² 3
98	Ἐzekian	^{1*} 1	796	Ιεχονίαν	^{1*} 1
248	Ἐzekias	^{1*} 1	946	Ιεχονίας	^{1*} 1
25	εκ	¹ 4	688	Ιησοῦ	¹² 2
149	Ελεάζαρ	^{1*} 2	888	Ιησοῦς	¹² 2
121	Ελιακείμ	^{12*} 3	485	Ιούδα	² 1
162	Ελιέζερ	^{2*} 1	535	Ιούδαν	¹ 1
121	Ελμαδάμ	^{2*} 1	685	Ιούδας	¹ 1
519	Ελιούδ	^{1*} 2	232	Ισαάκ	¹² 3
557	ενομίζετο	^{2*} 1	861	Ιωαθάμ	^{1*} 2
1055	Ενὼς	^{2*} 1	912	Ιωανάν	^{2*} 1
1455	Ενώχ	² 1	824	Ιωβήδ	^{12*} 3
65	εξ	¹ 1	815	Ιωδά	^{2*} 1
95	επί	¹ 1	901	Ιωνάμ	^{2*} 1
250	Εσλεί	^{2*} 1	951	Ιωράμ	^{1*} 2
1145	Ἑσρώμ	^{1*} 2	965	Ιωρείμ	^{2*} 1
1155	Ἑσρών	^{2*} 1	1812	Ιωσαφάτ	^{1*} 2
1155	ἔτων	² 1	1518	Ιωσήφ	¹² 4
1005	ἔως	¹³	1618	Ιωσήχ	^{2*} 1
109	Ζαρά	^{1*} 1	1071	Ιωσίαν	^{1*} 1
287	Ζοροβάβελ	^{12*} 3	1221	Ιωσίας	^{1*} 1
53	Ἡλεί	^{2*} 1	31	καί	¹² 6
58	ἦν	² 1	122	Καινάμ	^{2*} 2
108	Ηρ	^{2*} 1	1061	Κωσάμ	^{2*} 1
208	ἦς	¹ 1	676	Λαμέχ	^{2*} 1
12,555		125	23,157		56

473	λεγόμενος	¹ 1	292	πάσαι	¹ 1
450	Λευεί	² 2	505	Ραγαύ	^{2*} 1
51	Μαάθ	^{2*} 1	704	Ραχάβ	^{1*} 1
110	Μαθθάν	^{1*} 2	309	Ρησά	^{2*} 1
360	Μαθθάτ	^{2*} 1	283	Ροβοάμ	^{1*} 2
752	Μαθουσαλά	^{2*} 1	579	Ρούθ	^{1*} 1
149	Μαλελεήλ	^{2*} 1	1025	Σαδώκ	^{1*} 2
500	Μανασσή	¹ 1	232	Σαλά	^{2*} 2
700	Μανασσής	[*] 11	289	Σαλαθιήλ	^{12*} 3
352	Μαρίας	¹ 1	1121	Σαλμών	^{1*} 2
651	Ματθάτ	^{2*} 1	315	Σεμεείν	^{2*} 1
652	Ματταθά	^{2*} 1	1375	Σερούχ	^{2*} 1
1131	Ματταθίου	^{2*} 2	217	Σήθ	^{2*} 1
81	Μελεά	^{2*} 1	248	Σήμ	^{2*} 1
690	Μελχεί	^{2*} 2	1260	Σολομων	¹ 2
146	Μεννά	^{2*} 1	1261	Σολομώννα	^{1*} 1
346	μετά	¹ 1	1495	Συμεών	² 1
711	μετοικεσίαν	^{1*} 1	1011	τέσσαρες	¹ 3
861	μετοικεσίας	^{1*} 3	358	τήν	¹ 1
1302	Ναασσών	^{12*} 3	508	τῆς	¹ 7
68	Ναγκαί	^{2*} 1	420	τόν	¹ 42
101	Ναθάμ	^{2*} 1	770	τοῦ	¹² 77
561	Ναούμ	^{2*} 1	970	τούς	¹ 2
1551	Ναχώρ	^{2*} 1	852	τριακοντα	² 1
173	Νηρεί	^{2*} 1	680	υἱός	² 1
855	Νωέ	² 1	880	υἱοῦ	¹ 2
70	ὁ	¹ 1	556	Φαλέκ	^{2*} 1
138	Οζίαν	^{1*} 1	806	Φαρές	^{12*} 3
288	Οζίας	^{1*} 2	1480	Χριστός	¹ 1
520	οὖν	¹ 1	1680	Χριστοῦ	¹ 1
1050	Ουρίου	^{1*} 1	850	ὦν	² 1
15,843		39	23,331		167

1000 ὥς	² 1	1015 ὥσεί	² 1
	90,537	154	441

1. This vocabulary of 128 words has a numerical value of 73,815, or 10,545 sevens; the 128 words occur in 154 forms, or twenty-two sevens: seven of which belong to the article, they occur 441 times, or sixty-three sevens, of which the two words occurring the largest number of times in the passage, *τόν, τοῦ*, have 119, or 17 sevens, of which *τόν*, (with a numerical value of 420, or 60 sevens) has 42, or 6 sevens; and *τοῦ* (with a numerical value of 770, or 110 sevens) has 77, or 11 sevens. The 17 forms which are common to both Matthew and Luke occur 133 times, or 19 sevens, while the 137 forms which occur in only one of the two writers occur 308 times, or 44 sevens: of which Matthew has 238, or 34 sevens: and Luke has 70, or ten sevens.

Words which stand for ancestors of the Lord Jesus occur 161 times, or twenty-three sevens; and the words which do not stand for ancestors of the Lord Jesus occur 280 times, or 40 sevens. Alphabetically the 441 words of this passage are distributed thus: words under *a-η* have 175, or 25 sevens; under *θ-υ*, 91, or 13

sevens; under $\sigma-\omega$, 175, or 25 sevens. Lastly, of the 128 words of the simple vocabulary 77, or 11 sevens, are peculiar to this passage, they being found nowhere else in the New Testament; while of the 154 forms, or twenty-two sevens, forty-nine, or seven sevens, are peculiar to Luke only, while the remaining forty-two, or 6 sevens, are found either in Matthew alone or in both Matthew and Luke, but nowhere else in the New Testament.

It is to be further noted that the number of human ancestors in this combined genealogy is ninety-eight, or twice the square of seven; and these ninety-eight names have 546 letters, or 78 sevens, of which the names beginning with a vowel have 280, or 20 sevens; and those beginning with a consonant have 266, or 38 sevens. The numerical value of these ninety and eight names is 59,774, or $11 \times 11 \times 13 \times 19 \times 2$, the sum of these factors being 56, or eight sevens. The names of these ninety-eight ancestors occur in this genealogy 161 times, or twenty-three sevens.

The words in this vocabulary which have more than one form are 49, or 7 sevens; and these have 259 letters, 37 sevens, with numeric value of 30,310, or 4,330 sevens. And of these

49 words twenty-one, or 3 sevens, are such as occur in more than one form in this very passage: while 28, or 4 sevens, occur here in only one form. Those 21 words have in their turn 119 letters, or 17 sevens, and the 28 words have 140 letters, or 20 sevens.

The names of ancestors of the Lord used by Luke but not by Matthew are 49 in number, or 7 sevens, and they have 259 letters, 37 sevens; they occur in the New Testament 70 times, or ten sevens, of which 42, or six sevens, belong to the words which occur only once: and 28, or four sevens, belong to the seven words which occur more than once *Αδάμ*, *Adam*, the first name in the list of these 49 ancestors, and *Φαλέκ*, *Peleg*, the last name in the list, have for their values 46 and 556, or 602 together, and this is 86 sevens. Four of these names are used for more than one ancestor; *Καινάμ*, *Λευεὶς Ματταθίας*, *Μελχεί*: their numeric value is 2,324, or 332 sevens. Four other of these 49 names belong also to persons other than these ancestors: *Ἰησοῦς*, *Λευεὶς*, *Σαλα*, *Σίμων*, *Jesus*, *Levi*, *Sala*, (which name in Luke stands for both *Salmon* and *Shelah*) and *Simon*: their numeric value is 2870, or 410 sevens.

This enumeration in nowise exhausts the

phenomena of sevens in this genealogy, but it is clear from those already given that an elaborate scheme of sevens thus runs through this combined passage.

2. The number of words in the vocabulary, 128, is 16 *eights*. Of these Matthew uses 72, or nine eights; and Luke uses 80, or ten eights; while 24, or three eights, are used by both. Matthew has forty-eight, or six eights, not found in Luke; while Luke has 56, or seven eights, not found in Matthew. Alphabetically the words of the vocabulary are distributed thus by eights: Words under α - η are forty-eight in number, or 6 eights; under θ - ω , 56, or 7 eights; under π - σ , 16, or 2 eights; under τ - ω , eight. Eighty-eight, or 11 eights, are names belonging to male ancestors of the Lord, while forty, or 5 eights, are words not designating such. A scheme of eights, as well as one of sevens, thus runs through this genealogy.

Other numeric schemes might be pointed out in addition to these, but enough has been given to show most elaborate numeric designs in this passage.

A number of hitherto puzzling difficulties are cleared up by these numerics.

1. In Genesis 11 : 12 Shelah is Arphaxad's son,—apparently, whom he begets there at the age of thirty-five. But in Luke Shelah is Arphaxad's grandson, being the son of the so-called second Cainan. Arphaxad and Cainan would thus be both some seventeen years old on becoming fathers, while in Genesis xi. the youngest father, Nahor, is twenty-nine. Commentators and chronologists have therefore been inclined to treat this second Cainan as an interpolation from the Septuagint. But it is no interpolation according to the numerics of this passage.

2. Commentators have never been certain whether the Shealtiel and Zerubbabel in Luke are the same persons as in Matthew, where they are the Old Testament personages. An English bishop, "Lord" A. C. Hervey, in a book on these genealogies tries even to show that, because *Rhesa*, the son of Zerubbabel in Luke, sounds like the Hebrew *Rosh*, which means *head, prince*, therefore Rhesa and Zerubbabel refer to the same person Zerubbabel the Prince. So that Luke or some one blundered here with his Hebrew. As usual the numerics of this passage show that if there be here any blundering at all, it is rather on the part of the com-

mentator than on the part of the sacred writer. Luke's Shealtiel and Zerubbabel are, according to the numerics, the same persons as in Matthew, and Rhesa is a separate link in the genealogy.

3. Most of the names in this passage occur only here, and in their spelling there is much divergence among manuscripts and editors, specially in the cases where the same name is spelled differently by Matthew and Luke. In fact, there seemed to be so little reason for the deviations of Luke from Matthew in the cases of *Αμινάδαβ*, *Αράμ*, *Βοές*, *Ἑσρώμ*, *Σαλμών*, *Αμινάδαβ*, *Aram*, *Boez*, *Hezrom*, *Salmon*, whom he calls *Αδμεῖν*, *Αρνεί*, *Βοός*, *Ἑσρών*, *Σαλά*, *Admein*, *Arnei*, *Booz*, *Hezron*, *Shelah* (the last being also the name of Arphaxad's grandson), that even the Revised Version takes but scant note of these deviations. But every one of these is needful for the numeric structure of the passage.

The change from Matthew's *Σαλμών* to the *Σαλά* of Luke, a name already belonging to another person in the genealogy, serves a double purpose: First, it rounds out Matthew's marked scheme of nines. His vocabulary of 72 words, or eight nines, occurs in 90 forms, or

ten nines, of which 36, or four nines, are peculiar to him, being found nowhere else in the New Testament ; and 54, or 6 nines, are found elsewhere. And of these 54 forms eighteen, or two nines, are not found again in Matthew. If Luke, however, had kept *Σαλμών*, it would have ceased to be a form peculiar to Matthew, and in this one item the scheme of nines would have failed. Second : The number of words in the combined passage is 441, which is a multiple of nine as well as of seven, it being forty-nine nines. As Matthew alone has also a scheme of nines, it is conceivable that the designer should have thought it desirable that Luke also should have a scheme of nines. Now the vocabulary of Luke has 80 words, only two of which have more than one form. So that Luke should have 82 forms, which number is a multiple of neither seven, eight, or nine. But by changing Matthew's *Σαλμών* into *Σαλά*, a form already used by him for the name of *Shelah*, Luke actually loses a form : one form being made to do duty for two different words ; and the number of forms in Luke thus becomes 81, or nine nines. Luke might have changed *Σαλμών* into several forms other than *Σαλά*, leaving Matthew still his nines, but only the

change into *Σαλα* gives Luke also his nines, and still leaves the combined number of forms 154, or 22 sevens.

The numerical structure of the Scriptures thus explains many a seeming irrationality of text, and at once sweeps away as useless many a volume of comment intended to clear up the seeming confusion and error. Scripture indeed *cannot be broken*: the change of even a letter, or a sign, brings chaos into what is now order.

3. *Obed* is called in the Received Text Ωβηδ, but all the critical editors give the name Ιωβηδ, which is right. Westcott & Hort, however, give this name in Luke as Ιωβήλ, *lobel*, on the authority of the two oldest manuscripts, one of which, the Sinai, is specially confused in the spelling of the names of this genealogy. All the various numerics of the combined passage are conclusively against Ιωβήδ being found in two forms. It will be remembered that the numerics of both Matthew 1:1-11 and 1:1-17 show the same necessity.

4. The conclusion already arrived at in preceding papers that Αμιναδάβ, Αράμ, Βοές, Έσρώμ, Ιακώβ, Σαλμών, Σίμων, are the vocabulary words, and Αδμείν, Αρνεί, Βοός, Έσρων, Ιάκωβος, Σαλά, Συμεών, are their mere forms, is here

conclusively confirmed. At the same time the numerics here show that *Λευείς*, *Levi*, is the vocabulary word rather than the shorter form without the *ς*.

5. The names of *Melea* and *Iodas* (given by many editors as *Judah*) occur only in this genealogy, and only in the genitive case. Hudson's Concordance, therefore, gives their nominative as *Ιωδας* and *Μελεας*, but Geden's as *Ιωδα* and *Μελεα*. Both are apparently partly right and partly wrong, for the numerics here favor as the nominatives *Ιωδάς* and *Μελεά*, so that the one is declinable, with the genitive *Ιωδά*, and the other is indeclinable.

3. *Names of the ninety-eight Separate Ancestors of the Lord.*

14	Αβιά	¹ *2	667	Αρφαξάδ	² *1
487	Αβιούδ	¹ *2	702	Ασάφ	¹ *2
145	Αβραάμ	¹² 4	802	Ἀχας	¹ *2
46	Αδάμ	² 1	656	Αχείμ	¹ *2
24	Αδδεί	² *1	277	Βοές	¹² *3
908	Αζώρ	¹ *2	419	Δαβίδ	¹² 6
109	Αμιναδάβ	¹² *3	112	Ἑβερ	² *1
1041	Αμώς	¹ *2	248	Ἑζεκίας	¹ *2
1041	Αμώς	² *1	149	Ελεάζαρ	¹ *2
142	Αράμ	¹² *3	121	Ελιακείμ	¹ *2
3,957		21	4,153		23

121	Ελιακείμ	2* I	1518	Ιωσήφ	2* I
162	Ελιέξερ	2* I	1518	Ιωσήφ	2* I
519	Ελιούδ	1* 2	1618	Ιωσήχ	2* I
121	Ελμαδάμ	2* I	1221	Ιωσίας	1* 2
1055	Ενώς	2* I	122	Καινάμ	2* I
1455	Ενώχ	2 I	122	Καινάμ	2* I
250	Εσλεί	2* I	1061	Κωσάμ	2* I
1145	Έσρώμ	12* 3	676	Δαμεχ	2* I
287	Ζοραβάβελ	12* 3	650	Λευείς	2* I
53	Ήλεί	2* I	650	Λευείς	2* I
108	Ήρ	2* I	51	Μαάθ	2* I
111	Θαρά	2* I	110	Μαθθάν	1* 2
833	Ιακώβ	12 3	360	Μαθθάτ	2* I
833	Ιακώβ	1* 2	149	Μαλελήλ	2* I
122	Ιανναί	2* I	700	Μανασσής	1* 2
416	Ιαρέτ	2* I	651	Ματθάτ	2* I
426	Ιεσσαί	12 3	652	Ματταθά	2* I
946	Ιεχονίας	1* 2	862	Ματταθίας	2* I
888	Ιησοῦς	(1) ² 4	862	Ματταθίας	2* I
685	Ιούδας	12 3	752	Μαθουσαλά	2* I
685	Ιούδας	2* I	81	Μελεά	2* I
232	Ισαάκ	12 3	690	Μελχελ	2* I
861	Ιωαθάμ	1* 2	690	Μελχελ	2* I
912	Ιωανάν	2* I	146	Μεννά	2* I
824	Ιωβίδ	12* 3	1302	Ναασσών	12* 3
1015	Ιωδάς	2* I	68	Ναγγαί	2* I
901	Ιωνάμ	2* I	101	Ναθάμ	2* I
951	Ιωράμ	1* 2	561	Ναούμ	2* I
965	Ιωρείμ	2* I	1551	Ναχώρ	2* I
1812	Ιωσαφάτ	1* 2	173	Νηρεί	2* I
1518	Ιωσήφ	12 2	855	Νωέ	2 I
21,212		55	20,523		36

288	Οζίας	¹ * ²	315	Σεμεείν	² * ¹
505	Ραγαύ	² * ¹	1375	Σερούχ	[*] ² ¹
309	Ρήσα	² * ¹	217	Σήθ	² * ¹
283	Ροβοάμ	¹ * ²	248	Σήμ	[*] ² ¹
1025	Σαδώκ	¹ * ²	1260	Σολομών	¹ ²
232	Σαλά	² * ¹	1100	Σίμων	[*] ² ¹
289	Σαλαθιήλ	¹² * ³	556	Φαλέκ	² * ¹
1121	Σαλμών	¹² * ³	806	Φαρές	¹² * ³
4052		¹ ⁵	5877		¹ ¹
			59,774	98	161

4. *Words of more than one Form.*

109	Αμιναδάβ	¹² * ³	95	επί	¹ ¹
810	αδελφός	¹ ²	1145	Ἑσρώμ	¹² * ³
159	ανήρ	¹ ¹	575	ἔτος	² ¹
151	από	¹ ³	284	θεός	² ¹
142	Αράμ	¹² * ³	833	Ιακώβ	¹ ² ⁵
1501	ἄρχω	² ¹	946	Ιεχονίας	¹ * ²
971	αυτός	¹² ³	888	Ιησοῦς	¹² ⁴
1285	Βαβυλών	¹ ⁴	685	Ιούδας	¹² ⁴
848	βασιλεύς	¹ ¹	1015	Ιώδας	² * ¹
314	βίβλος	¹ ¹	1221	Ιωσίας	¹ * ²
277	Βοές	¹² * ³	31	καί	¹² ⁶
473	γένεσις	¹ ¹	838	λέγω	¹ ¹
64	γενεά	¹ ⁴	650	Δευείς	² ²
909	γεννάω	¹ ⁴⁰	700	Μανασσης	¹ ²
9	δέ	¹ ³⁸	152	Μαρία	¹ ¹
248	Ἐζεκίας	¹ * ²	862	Ματτάθιας	² * ²
65	εἰμί	² ²	346	μετά	¹ ¹
25	εκ	¹ ⁵	661	μετοικεσία	¹ * ⁴
8360		¹ ¹⁷	11,927		43

977 νομίζω	² 1	1121 Σαλμών	^{12*} 3
70 ὁ	¹² 131	1260 Σολομών	¹ 2
288 Οζίας	^{1*} 2	1100 Σίμων	² 1
270 ὅς	¹ 1	1011 τέσσαρες	¹ 3
781 Οὐρίας	^{1*} 1	680 υἱός	¹² 3
281 πᾶς	¹ 1	1480 Χριστός	¹ 3
704 Ραχάβ	¹ 1	6,652	15
3371	138	30310 49	313

5. *Words whose more than one
Form occur in the Combined Genealogy.*

109 Αμιναδάβ	*3	685 Ιούδας	4
142 Αράμ	*3	1221 Ιωσίας	*2
971 αὐτός	3	700 Μανασσης	2
277 Βοές	*3	661 μετοικεσία	*4
909 γεννάω	40	70 ὁ	131
248 Ἐξεκίας	*2	288 Οζίας	*2
65 εἰμί	2	1121 Σαλμών	*3
25 ἐκ	5	1260 Σολομών	2
1145 Ἑσρώμ	*3	680 υἱός	3
946 Ιεχονίας	*2	1480 Χριστός	3
888 Ιησοῦς	4	13,891 21	226

XII. "ONLY-BEGOTTEN GOD."

In John 1 : 18 the writer of the Gospel says, "No one hath seen God at any time ; the only-begotten Son who is in the bosom of the Father, he hath declared." Thus the Revisers read it, though in the margin they note "Many ancient authorities read *God only begotten*. Westcott & Hort, however, read *God* for *Son* and do not even offer the latter as an alternative.

The phrase *only-begotten God* became an early stumbling block to all who do not accept the divinity of the Son of God. Copyists who dislike the phrase would naturally change *God* into *Son*, on finding it in the manuscripts before them. But no copyist would think of correcting "only-begotten *Son*" into such an unusual phrase as "only-begotten God." Westcott & Hort, therefore, pay in their text no attention at all to the reading finally adopted by the Revisers.

John 1 : 1-18 is given by Westcott & Hort as a separate paragraph. Θεός, *God*, occurs more than once in this passage, so that the change into *Son* would affect neither its simple

vocabulary nor its forms. But *uîds, son*, is not found in this passage: the change, therefore, would add a word to both vocabularies, with consequent total change in the numerics of the passage.

Now this passage has 252 words, 36 sevens. Its vocabulary of forms has 126 words, 18 sevens, with a numerical value of 82,306, or 11,758 sevens, of which the five forms found nowhere else in the New Testament have 4,480, or 64 sevens. Of the 126 forms 28, or 4 sevens have a numeric value of four figures, and 98, or 14 sevens, have values under a thousand. And again, 77 forms, or 11 sevens, occur only once each, while 49 forms, or 7 sevens, occur more than once each: their total number of occurrences being 175, or 25 sevens. A scheme of sevens thus runs through this passage in all the usual details.

The number of words in this passage, 252, is a multiple of nine as well as of seven, it being 28 nines. So is also the number of forms, 126, it being 14 nines. Accordingly, the number of letters in the 126 words of the vocabulary of forms is 684, 76 nines; while the total numerical value of the passage is 129,987, also a multiple of nine, this number being $9 \times 11 \times$

13X101. A scheme of nine as well as of seven thus runs through this passage.

All this is destroyed if *υἱός*, *son*, be substituted in place of *θεός*, *God*. An inspection of the numerics of this passage thus reduces to so much waste paper the several learned treatises written on the much controverted phrase *Only-begotten God*.

At the same time these numerics give certainty to a hitherto uncertain reading in verse 15. At *This was he of whom I said* the Revisers note "Some ancient authorities read (*this was he that said*). Contrary to the Revisers Westcott & Hort take the parenthesis into the text, but in their uncertainty they give the reading of the Revisers as an alternative. In the Greek the change is merely from *ὁ εἶπων* to *ὃν εἶπον*, but it would add a form with two letters to the vocabulary, and also change the numeric value of *εἶπων*. Westcott & Hort are right here as against the Revisers.

John 1:1-18. Vocabulary of Forms.

1202	αἰμάτων	*1	228	αληθινόν	1
64	αληθεια	1	61	αλλ'	1
264	αληθείας	1	425	ανδρός	'2
1530		3	714		4

1160	ἄνθρωπον	1	55	ἐν	1
1310	ἄνθρωπος	1	65	ἐξ	1
1890	ανθρώπων	1	655	ἐξηγήσατο	1
361	αντί	11	796	ἐξουσίαν	1
982	απεσταλμένος	1	990	ερχόμενον	1
709	ἀρχῇ	2	1140	ερχόμενος	1
771	αὐτό	1	981	ἑώρακεν	1
981	αὐτοῖς	1	1338	ἐσκήνωσεν	*1
821	αὐτόν	3	815	ζωή	2
1171	αὐτοῦ	8	8	ἡ	4
1501	αὐτῷ	2	102	ἦλθεν	2
186	γέγονεν	2	263	ἡμεῖς	1
283	γενέσθαι	1	108	ἡμῖν	1
9	δέ	1	58	ἦν	11
14	δι'	3	663	θελήματος	2
15	διά	2	134	θεόν	3
185	δόξαν	2	284	θεός	2
438	εγένετο	6	484	θεοῦ	3
389	εγεννήθησαν	1	25	ἴδια	1
858	ἔγνω	1	104	ἴδιοι	1
96	ἐδόθη	1	688	Ἰησοῦ	1
884	ἔδωκεν	1	61	Ἰνα	3
276	εθεασάμεθα	1	1069	Ἰωάνης	2
945	εἶπων	1	31	καί	16
215	εἰς	5	414	κατέλαβεν	1
25	εκ	4	204	κέκρωγεν	1
360	εκείνος	2	320	κόλπον	1
203	ελαβομεν	1	450	κόσμον	1
158	ἔλαβον	1	600	κόσμος	2
559	εμπρόσθεν	1	1130	κόσμῳ	1
55	εν	6	888	λέγων	1
17,810		65	14923		71

373	λόγος	4	426	πλήρης	1
956	μαρτυρεῖ	1	450	πρός	2
1157	μαρτυρήσῃ	2	1550	πρώτος	1
1002	μαρτυρίαν	1	1335	πώποτε	1
496	μονογενῆς	1	591	σαρκός	1
958	μονογενοῦς	1	361	σάρξ	1
510	μοῦ	3	601	σκοτία	1
2445	Μωυσέως	1	601	σκοτία	1
430	νόμος	1	376	τέκνα	1
70	ὁ	12	301	τά	1
80	οἱ	2	308	τῇ	1
231	ὄνομα	2	358	τῇν	1
1160	οπίσω	1	370	τό	6
350	ὅσοι	1	580	τοῖς	1
380	ὅτι	3	420	τόν	4
470	οὐ	2	770	τοῦ	4
479	οὐδέ	3	1100	τῷ	1
689	οὐδεῖς	1	1150	τῶν	1
490	οὐκ	3	576	φαίνει	1
1040	οὗτος	3	1500	φῶς	4
432	πάντα	2	1632	φωτίζει	1
636	πάντες	2	1870	φωτός	2
182	παρά	2	761	χάριν	1
339	παρέλαβον	1	911	χάρις	1
751	πατρός	2	1281	χάριτος	2
195	περί	3	1680	Χριστοῦ	1
2255	πιστευσωσιν	1	1710	χωρίς	1
1725	πιστεύουσιν	1	850	ὦν	1
1629	πληρώματος	1	1000	ὥς	1
21,910		63	25,419		46
			82,306		252

B: 716.7.9

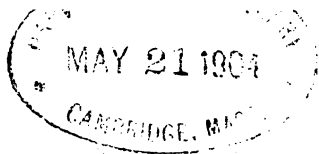
BIBLE NUMERICS: a
Periodical devoted to the
Numerical Study of the
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XIII. MARK I. 1-8.

It is admitted by all competent students of the Bible that the four Gospels present the Lord Jesus in four different aspects : Matthew presents Him as the King, and particularly as King of the Jews. Mark presents Him as the Servant ; Luke, as the Son of Adam, the Son of Man ; John, as the Son of God.

The Gospel of Mark, however, begins in the English Version thus : "The beginning of the Gospel of Jesus Christ, *the Son of God*," and the Revised Version merely adds a note in the margin that some ancient authorities omit the words *son of God*. Westcott & Hort, however, omit these words in their Greek text, but offer their insertion as an alternative, the matter being uncertain in their judgment.

The theory of the fourfold character of the four Gospels has come down from the early writers of the Church, and many puzzling phenomena in the composition of the different Gospels are explicable only by that theory. Thus to take up the mere matter of genealogy alone, Matthew's genealogy going back no further than Abraham, where Luke's goes back to

Adam, is easily accounted for by the fact that Matthew dealing only with the Messiah, King of the Jews, need go back no further than Abraham, the father of the Jewish people. Luke, however, having to do not only with the Saviour of the Jews, but also with the Saviour of Gentiles as well, of the human race, takes the genealogy back to Adam, the father of the human race. Mark again, concerned only with the servant Jesus (*immediately, straightway*, the manner of prompt service, being a kind of key word to this Gospel), has no genealogy at all; while John who is dealing not so much with a son of Adam, of the earth, as with the Son of God who came down from Heaven, begins his Gospel with a genealogy that goes back of even Adam, namely to Eternity itself.

But if the words *υἱοῦ θεοῦ*, *son of God*, are contrary to Westcott & Hort part of Mark 1 : 1, then the Gospel of Mark becomes the one designed to depict Christ as the Son of God : with which character, however, the Christ of Mark does not correspond nearly so well as the Christ of John. The insertion or omission of these two words is thus not merely a question of text alone : it affects also the interpretation of the character of the four Gospels themselves

The first eight verses of the Gospel of Mark are spaced off by Westcott & Hort as a division by itself, and the numerics of this passage give here unmistakable answer, since neither *υἱός*, *son*, nor *θεός*, *God*, occurs elsewhere in this passage: so that the insertion of these two words would add two words not only to the passage itself, but also to its vocabularies.

Here is the vocabulary:

MARK I. 1-8. *Vocabulary.*

312	ἄγγελος	1	215	εἰς	1
284	ἅγιος	1	801	εκπορευομαι	1
384	ἄγριος	1	55	εν	4
331	ακρίς	1	1259	ενδύω	1
453	ἁμαρτία	2	1153	εξομολογέω	1
1516	αποστέλλω	1	423	ἔρημος	2
709	αρχή	1	826	ἔρχομαι	1
971	αὐτός	7	1024	εσθίω	1
916	ἄφεσις	1	1233	ἐτοιμάζω	1
1200	βαπτίζω	4	577	εὐαγγέλιον	1
634	βάπτισμα	1	1014	εὐθύς	1
873	βοάω	1	865	ζώνη	1
184	γίνομαι	1	420	Ἡσαίας	1
1404	γράφω	1	179	θρίξ	1
9	δέ	1	814	ἴδω	1
780	δερμάτινος	1	1448	Ἱεροσολυμείτης	1
808	εγώ	1	888	Ἰησοῦς	1
65	εἰμί	2	351	ἱκανός	1
11,833		29	13,545		22

251	ἡμᾶς	1	270	ὅς	2
443	Ιορδάνης	1	470	οὐ	1
765	Ιουδαῖος	1	281	πᾶς	2
1580	ισχυρός	1	195	περί	1
1069	Ιωάνης	2	576	πνεῦμα	1
1030	καθώς	1	965	ποιέω	1
31	καί	8	761	ποταμός	1
369	κάμηλος	1	250	πρό	1
1755	κατασκευάζω	1	450	πρός	1
1728	κηρύσσω	2	1450	πρόσωπον	1
1600	κύπτω	1	1266	προφήτης	1
800	κύριος	1	600	σύ	2
838	λέγω	1	682	τρίβος	1
1230	λύω	1	1304	ὔδωρ	1
85	μέλι	1	655	ὑμεῖς	2
477	μετάνοια	1	550	ὑπό	1
510	μοῦ	3	603	ὑπόδημα	1
70	ὁ	19	1358	φωνή	1
344	ὁδός	2	1480	Χριστός	1
1160	οπίσω	1	1501	χώρα	1
1370	οσφύς	1	15,667		24
17,505		51	58,550		126

The number of words in this passage, as it stands in Westcott & Hort, is 126, or 18 sevens, with a vocabulary of 77 words, or 11 sevens: of which 42, or 6 sevens, begin with a vowel, and 35, or 5 sevens, begin with a consonant. The 77 words of the vocabulary have 427 letters, or 61 sevens.

John the Baptist is recorded in this passage

as speaking; and the 77 words of the vocabulary are accordingly distributed thus: John the Baptist uses 21, or three sevens; he does not use 56, or 8 sevens.

It is also noteworthy that the numeric values of the first and last words of the vocabulary, *ἄγγελος* and *χώρα*, 312 and 1501, have for their sum 1,813, or $7 \times 7 \times 37$, a multiple not only of seven but even of the square of seven. And the two words *δέ* and *κατασκευάζω*, which have respectively the smallest and largest numerical values in the vocabulary, 9 and 1,755, have for their sum 1,764, or $7 \times 7 \times 36$, also a multiple not only of seven but even of the square thereof. Again: six words occur in this passage which have values under 100; namely: *δέ*, *εν*, *εἰμί*, *και*, *μέλι*, *ὁ*, their respective values being 9, 55, 65, 31, 85, 70. Their sum is 315, or 45 sevens. Only the following letters are used for beginning the words in the vocabulary: *α*, *β*, *γ*, *δ*, *ε*, *ζ*, *η*, *θ*, *ι*, *κ*, *λ*, *μ*, *ο*, *π*, *σ*, *τ*, *υ*, *φ*, *χ*, with respective values of 1, 2, 3, 4, 5, 7, 8, 9, 10, 20, 30, 40, 70, 80, 200, 300, 400, 500, 600, with a sum of 2,289, or 327 sevens. Lastly, in their order of occurrence in the text the 77 words of the vocabulary are distributed thus: Verses 1-5 have forty-nine words, or seven sevens, and

verses 6-8 have the remaining twenty-eight, or four sevens.

One other feature is noteworthy here: In a copy of Westcott & Hort's Greek New Testament kept for this special purpose the writer marks with green ink the words of the New Testament vocabulary occurring for the first time in the New Testament, wherever found. Thus the form *εὐαγγελίου*, of the *Gospel*, is in this particular form of the genitive case, found in this passage for the first time in the New Testament, it not being found in Matthew. It is accordingly marked green. Words found anywhere for the last time in the New Testament are marked with purple ink in the same copy. Thus in this passage *καμήλου*, *camel's*, is marked purple, because though used by Matthew in this form, the word is not found again in the New Testament after Mark. Words again which are peculiar to any New Testament book, being found neither before nor after it, are marked in the same copy with red ink. Thus the word *προφήτη* *prophet*, is in this passage marked red, because in this particular form of the dative singular the word is found in no other New Testament book. The writer thus keeps two copies of Westcott & Hort thus

marked : one for the ordinary vocabulary, the other for the vocabulary of forms. A mere glance at the page thus tells at once the status of every word in its relation to the rest of the New Testament books. Now in the copy for Forms the number of green, purple, and red words in this passage is just 21, or 3 sevens.

An elaborate scheme of sevens thus runs through this passage.

The number of words in this passage, 126, is a multiple of *nine* as well as of seven, it being 14 nines. Now of these 126 words John Baptist uses 27, or three nines ; leaving 99, or 11 nines, for the rest of the passage not taken up with his speech.

This elaborate numerical scheme is possible only without the words *υἱοῦ θεοῦ*, *son of God*, in verse 1, so that the text as it stands in Westcott & Hort is correct, and the two words must henceforth be dropped from the two English versions.

Upon one other hitherto unsettled point does the numerical structure of this passage throw final light. In verse 7 Westcott & Hort are uncertain whether the second *μοῦ* is part of the text, and they offer its omission as alternative : so that John Baptist, instead of saying, The

Mightier One than I cometh behind *me*, he would say, The Mightier One than I cometh behind. The omission of the word reduces the number of words in the passage to 125, and John Baptist is reduced to 26 words. Not only would the number of words cease to be a multiple of seven, but the proportion of nines between the whole passage and the speech of John Baptist would also be lost. Westcott & Hort are thus right in this particular too.

If the number of green, purple, and red forms is not accidentally a multiple of seven, this fact alone would show that Mark had the other New Testament books before him as he wrote; else he could not have known which of his words would or would not be used by the other writers. Mark would thus be shown to have written last. But it has already been shown in preceding papers that Matthew wrote last, and it can easily be shown from the numerics of the other writers that each in turn wrote last. And as this is an absurdity INSPIRATION alone adequately explains these numeric phenomena of all the New Testament writers and books.

XIV. LETTER TO —

12 February, 1900.

The Crossley came to-night, and by the same mail a copy of the F. S. containing my letter to the New York Sun, the sixth time, I believe, it is being reprinted. And a precious pair the arrivals make ! And yet they are as “ sincere ” as you or I. Probably a good many not otherwise foolish folk place you on par with them ; my turn may be next.

I confess that your method of procedure shows in some things a kind of family relationship with them : thus I, poor slowman and dullard that I am, fail to see the actual presence of those darling *Pi* relations you make so much of, anyhow they seem dragged in. Me the whole thing strikes as visionary and fanciful. But I have looked over your missives with interest as witnessing to the wide hunger there is for *Truth*. God save us from giving fiction.

I *am*, however, inclined to think the following fact to have some meaning : We both agree that our Lord was born in 4 B. c., but we differ about its year of Creation : you making it 3996 A. M. and I 3999. Now 3999 is singularly enough also the sum of the numerical values

of the 24 letters of the Greek alphabet used in the New Testament. My date 3999 was got from purely biblical data *before* I knew of this coincidence. I have already pointed out that the factors of this number $3 \times 31 \times 43$, (with their sum 77, seven evens) are biblically significant. I need go into no details here; but considering that the Gospel of Grace came in Greek, the Law and the Prophets having hitherto come only in Hebrew, the connection *may* be significant. But who would think of *basing a system* on such a possibility or even probability! Now I regret to have to say that much of your work strikes me as of a piece with such system-basing.

By the way, is it not a rather strange fact that when our Lord calls himself $\tau\omicron \text{ } \alpha\lambda\phi\alpha \text{ } \kappa\alpha\iota \text{ } \omega$, (Westcott & Hort), *the Alpha and the O*, the numerical values of $\alpha\lambda\phi\alpha$ and ω , being 532 and 800, their sum is 1332, or 2×666 ; but 666 is the number given in Scripture to the Antichrist, while the value of $\delta \text{ } \alpha\nu\tau\acute{\iota}\chi\rho\iota\sigma\tau\omicron\varsigma$, *the antichrist*, is 1911, or $7 \times 7 \times 13 \times 3$. One would naturally look for the contrary: 666 for Antichrist, and 7×7 for our Lord. Fortunately it is my business now solely to note the fact, and not to puzzle over its meaning.

XV. CORRECTING A CONCORDANCE BY NUMERICS.

In making a list of the 29 forms in which the word *λύω*, *to loose*, occurs in the New Testament the writer used Geden's Concordance for it which gives the passages where the word occurs, with the text: whereas the writer's Concordances designate the passages without the text. On counting the number of letters in the forms, they were found to be according to Geden 185; and the number of letters in the 42 occurrences of the 29 forms were found to be 262. 185 is 37×5 , and 262 is 131×2 . Neither of these numbers showed any special numerics. As the forms were 29 in number, it occurred to the writer that the total number of letters, were it one less, or 261, would be a multiple of 29, since 261 is 29×9 . The final *ν* in the dative plural of nouns or in the third person of verbs is always a letter that needs examining. The forms *ἔλυν*, *ἔλυσεν*, as given in Geden's Concordance were at once suspected as having perhaps an *ν* too much. *Ἐλυσεν* occurs before a word which begins with a vowel, so its *ν* was beyond suspicion. But when

the writer came to *ἐλευν* in John 5:18, he found that Westcott & Hort actually have it without the *ν*; and this omission of the letter (which is evidently retained by Tischendorff), deemed unnecessary to be noted by Geden is actually needful to keep the numerical harmony between 29, the number of forms and 261, or 9 twenty-nines, the number of letters in all the occurrences of the word in its 29 forms.

When from a knowledge of the laws of astronomy Adams and Leverrier were enabled to say just where in the heavens a missing planet was to be looked for, which planet was accordingly found shortly after, that fact did no more for demonstrating the truth of the science of the heavens than such a fact with the concordance does for the demonstration of the truth of Bible Numerics.

XVI, TO WHOM 2 JOHN IS ADDRESSED.

The answer to the question To whom is 2 John addressed depends on the meaning of the words *εκλεκτῇ κυρία* which occur in the first verse of the Epistle. The ancient manuscripts being written in capitals, these words may mean (1) to a chosen lady, (2) to Kyria, a chosen one; (3) to Electa Kyria, (4) to Lady Electa; that is: either both words are common words, or both are Proper names, or Kyria is a Proper name alone, or Electa is a Proper name alone. Scholars differ here, and hitherto there have been no means at hand whereby to determine the proper translation of the first words of this Epistle: The Elder to the Chosen Lady, the Elder to Chosen Kyria, the Elder to Lady Electa, the Elder to Electa Kyria.

It is to be observed that if *κύρια* is here not a Proper name, it is a word not peculiar to the Epistles of John: since it is then the feminine form of *κύριος*, *lord*, which word occurs again and again in the New Testament. But if *κύρια* is a Proper name, it becomes a word peculiar to the Epistles of John, since it is found

nowhere else in the other books of the New Testament.

Here is a list of the words found only in the Epistles of John, and nowhere else.

1. *Words peculiar to 1, 2, and 3 John.*

53	αγγελία	2	88	νίκη	1
1841	αντίχριστος	5	3095	φιλοπρωτεύω	1
1197	Διοτρέφης	1	1836	φλυαρέω	1
825	επιδέχομαι	2	1209	χάρτης	1
551	ίλασμός	2	951	χρίσμα	3
531	Κύρια	2	12,177		21

2. *Forms.*

53	αγγελία	2	106	7	14
1651	αντίχριστοι	1	1651	11	11
1841	αντίχριστος	3	5523	11	33
2041	αντιχρίστου	1	2041	11	11
1197	Διοτρέφης	1	1197	9	9
1020	επιδέχεται	2	2040	10	20
401	ίλασμόν	1	401	7	7
551	ίλασμός	1	551	7	7
531	Κύρια	1	531	5	5
531	Κυρία	1	531	5	5
88	νίκη	1	88	4	4
3145	φιλοπρωτεύων	1	3145	12	12
1881	φλυαρών	1	1881	7	7
1471	χάρτου	1	1571	6	6
951	χρίσμα	3	2853	6	18
17,353		21	24,010	118	169

These words occur in the three Epistles 21 times, or 3 sevens; the total numerical value of these 21 occurrences is 24,010, or 3,430 sevens: of which the words beginning with a vowel have 12,315, or 1,759 sevens; and those beginning with a consonant have 11,697, or 1,671 sevens. The 21 occurrences are distributed into three alphabetical groups of sevens, thus: words under *a-ε* have a numeric value of 12,558, or 1,794 sevens; under *ι*, 952, or 136 sevens; under *κ-χ* 19,500, or 1,600 sevens.

The numeric value of the 15 forms is 17,353, or 2479 sevens: of which 5,586, or 798 sevens, belong to words under *a*; 1197, or 171 sevens, to words under *δ*; 3122, or 446 sevens, to *ε-ν*; 5026, or 718 sevens, to *φ*; and 2422, or 346 sevens, to *χ*.

The total numeric value of the 21 occurrences of these words, which, as stated above, is 24,010, is a multiple not only of seven, but even of the fourth power of seven; since it is $7 \times 7 \times 7 \times 7 \times 5 \times 2$; and the sum of its iactors is 35, or 5 sevens.

A scheme of sevens thus runs through these words peculiar to the Epistles of John.

2. The number of these words peculiar to John's Epistles is *eleven*. Now the numerical

value of these 11 words is 12,177, or 1,107 elevens : of which the words which occur only once have a value of 7,425, or 675 elevens ; and those which occur more than once have 4,751, or 432 elevens. And the number 12,177 is distributed among the eleven words into three alphabetical groups of elevens ; thus : words under α - δ have 3091, or 281 elevens ; under ϵ , 825 or 75 elevens ; under ι - χ , 8,261, or 751 elevens.

In addition then to the scheme of sevens, a scheme of elevens thus also runs through these words.

3. The eleven words have 104 letters or 8 thirteens. The total number of letters in all the 21 occurrences of these words is 169, or 13 thirteens. A scheme of thirteens thus also runs through these words.

These numerics are possible only if *Κύρια* is reckoned as a Proper name, and not as the feminine form of *κύριος*, *lady*.

It will be remembered that on pages 79-80 it was already shown from other numerics that two of the other three possible renderings of *εκλεκτῇ Κυρίᾳ* are ruled out, and that the true rendering was long ago given by Alford, who knew nothing of Bible Numerics.

XVII. JUNIAS OR JUNIA?

In Romans 16:7 the Apostle says, Salute Andronicus and Junias. *Iovviav*, in the accusative case may be either masculine, *Junias*, from *Iovviâs*, in which case the word should have one accent, thus: *Iovviâv*. This view is taken by both Alford and by the Revisers in their texts.

Or it may be feminine from *Iovvía*, *Junia*, in which case it should be accented *Iovvían*; this view is taken by Westcott & Hort, the Authorized Version, and Alford and the Revisers in their margins. It is possible, however, that Westcott & Hort consider it also masculine, accenting it in the Nominative *Iovvías*. At least Geden in his Concordance apparently so understands both Westcott & Hort & Tischendorf. As the word occurs only this once, and the oldest manuscripts have no accents on the words, the question of the gender of this name becomes one of conjecture only, with no means of certainty hitherto at hand.

The Proper names of the New Testament which end in *ias* belong to both men and women. But the names of males form a class by themselves numerically considered.

The following is a list of Masculine names found in the New Testament ending in *ias*.

1. *New Testament Names of Males ending in ias.*

2	313	Ἀνανίας	11	3	7
I	915	Βαραχίας	1	1	8
I	248	Ἐzekίας	2	2	7
I	920	Ζαχαρίας	11	4	8
I 3 4	254	Ηλείας	29	5	6
I 2 4	420	Ησαίας	22	4	6
I	371	Ιερεμίας	3	2	8
I	946	Ιεχονίας	2	2	8
	741	Ιουνίας	1	1	7
I 4	1221	Ιωσίας	2	2	6
2	892	Λυσανίας	1	1	8
2	841	Λυσίας	2	1	6
2	270	Μαθθίας	2	1	7
I	862	Ματθαθίας	2	1	9
I	288	Οξίας	2	2	5
I	781	Οὐρίας	1	1	6
	10,283		94	33	112

2. *Their Forms.*

2	113	Ἀνανία	2	226	6	12
2	163	Ἀνανίαν	1	163	7	7
2	313	Ἀνανίας	8	2504	7	56
I	1184	Βαραχίου	1	1184	8	8
I	98	Ἐzekiαν	1	98	7	7
	1871		13	4175	35	90

I		248	Ἐzekίας	I	248	7	7
I		720	Zαχαρία	I	720	7	7
I		770	Zαχαρίαν	2	1540	8	16
I		920	Zαχαρίας	4	3680	8	32
I		1189	Zαχαρίου	4	4756	8	32
I		54	Ηλεία	I	54	5	5
I	4	54	Ηλεία	4	216	5	20
I		104	Ηλείαν	7	928	6	42
I	3	254	Ηλείας	16	4064	6	96
I		523	Ηλείου	I	523	6	6
I		220	Ησαία	I	220	5	5
2		270	Ησαίαν	2	540	6	12
I	4	420	Ησαίας	10	4200	6	60
I	2	689	Ησαίου	9	6201	6	54
I		221	Ιερεμίαν	I	221	8	8
I		640	Ιερεμίου	2	1280	8	16
I		796	Ιεχονίαν	I	796	8	8
I		946	Ιεχονίας	I	946	8	8
	4	591	Ιουνίαν	I	591	7	7
I		1071	Ιωσίαν	I	1071	6	6
I		1221	Ιωσίας	I	1221	6	6
2		1161	Δυσανίου	I	1161	8	8
2		841	Δυσίας	2	1682	6	12
2		120	Μαθθίαν	2	240	7	14
I		1131	Ματθαθίου	2	2262	9	18
I		138	Οζίαν	I	138	5	5
I		288	Οζίας	I	288	5	5
I		1050	Ουρίου	I	1050	6	6
		18,521		94	44,812	221	611

1. The sixteen names of males ending in *ias* which occur in the New Testament have

112 letters, or 16 sevens, which alphabetically are distributed thus: Words under *a* have 7 letters; under *β-η*, 35, or 5 sevens; under *ι-ω*, 70, or ten sevens. The 16 words have a value of 10,283, or 1,469 sevens, of which the 16 letters which precede the ending *ias*, *a*, *ε*, *ζ*, *θ*, *θ*, *κ*, *μ*, *ν*, *ν*, *ν*, *ν*, *ρ*, *ρ*, *σ*, *σ*, *χ*, have 1491, or 213 sevens. To make up the numeric value of 10,283, the number of figures used in the 16 numbers is 49, or 7 sevens; and their sum is 203, or 29 sevens; while the sum of the factors of 10,283, which are 7, 13, and 113, is 133, or 19 sevens.

A scheme of sevens thus runs through these words ending in *ias*.

2. The numeric value of these 16 words, 10,283, is a multiple of thirteen as well as of seven, it being 791 thirteens. Now this value is distributed thus by thirteens: the value of the 16 letters with which the 16 words begin, *a*, *β*, *ε*, *ζ*, *η*, *η*, *ι*, *ι*, *ι*, *ι*, *λ*, *λ*, *μ*, *μ*, *ο*, *ο*, is 351, or 27 thirteens; and the remaining letters have 9,932, or 764 thirteens. The two words having respectively the largest and smallest values, *Ιωσίας*, 1221, and *Ἐξεκίας*, 248, have for their sum 1,469, or 113 thirteens.

The 16 words occur in the New Testament

in 33 forms which have 221 letters, or 17 thirteens; while the whole number of letters in the 94 occurrences of the 16 words is 611, or 47 thirteens: which are distributed alphabetically thus: Words under α - ι have 364, or 28 thirteens; under κ - ρ , 130, or 10 thirteens; under σ - ω , 117, or 9 thirteens.

The following are the letters used in these words: α , β , ϵ , ζ , η , θ , ι , κ , λ , μ , ν , \omicron , ρ , σ , τ , υ , χ , ω . Their value is 2,652, or 204 thirteens: of which α - ν have 182, or 14 thirteens; and \omicron - ω have 2,470, or 190 thirteens.

A scheme of thirteens as well as of sevens thus runs through these 16 words.

3. The number of letters in the 33 forms in which these words in *las* occur we have just seen to be 221, which is a multiple of seventeen as well as of thirteen. The value of the letters used in these words, which we have seen above to be 2,652, is also a multiple of seventeen as well as of thirteen: it being $13 \times 17 \times 6$. Now the total value of all the 94 occurrences of these words is 44,812, or 2,636 seventeens, a number of which the factors 2, 2, 17, 659, have for their sum 680, or 40 seventeens. Of the number 44,812, or 2,636 seventeens, the letters α - \omicron have 7,412, or 446 seventeens; ρ - τ ,

17,000, or 1,000 seventeens; $\nu-\omega$, 20,400, or 1,200 seventeens. Again: of the number 44,812 words under $\alpha-\lambda$ have 40,834, or 2,402 seventeens; and $\mu-\omega$ have 3,978, or 234 seventeens.

A scheme of seventeens, as well as of sevens and thirteens, runs through these words in *ías*.

4. Other noteworthy numerical features are as follows:

The sixteen words have 112 letters, or 7 sixteens.

The 94 occurrences of these words, or 2 forty-sevens, have 611 letters, or 13 forty-sevens.

The value of the 16 words, 10,283, is 113×91 . Now the value of the first form in the list 'Ανανία is 113. And the sum of the largest and smallest numeric values of the 16 words is 1469 is 113×13 .

These many numerical features are possible only if *Ιουνίας*, *Junias*, is the word taken rather than *Ιουνία*, *Junia*; and the person in question is thus shown to be a man rather than a woman. These numerics are true only of masculine names ending in *ías*. For if 'Ηρωδιάς, *Herodias*, who is a woman, be added to the list, no numeric design is found in Proper names ending in *ías*.

These numerics confirm the spellings *Ιωσίας*, *Οζίας*, which contrary to Westcott & Hort's *Ιωσειας*, *Οζειας*, have previously been shown to be the true spellings by several different tests.

At the same time these numerics settle the status of the hitherto uncertain *Ησαίου*, of *Isaiah*, the insertion of which in Matthew 13 : 35 Westcott & Hort in their uncertainty offer as an alternative. But the numeric schemes fail with the insertion of this word.

As these 16 words are found in nearly all portions of the New Testament, this numeric design proves unity of authorship of the New Testament books. And as the known facts of the composition of the New Testament exclude the supposition that one human mind planned such numeric unity, INSPIRATION of even every letter is the only *rational* explanation here.

LETTERS.

I. I. P. TO F. E. A.

May 20, 1895.

My friend:—The evidences for the truth of the Christian religion are so strong and numerous that no candid mind could do other than yield to them, were he once to listen to them faithfully and patiently. Still it is a fact that the final, soul-saving conviction that Jesus Christ is the Lamb of God which beareth away the Sin of the world (in which phrase I see the whole Christian religion wrapped up) comes to a soul in nowise as result of elaborate reasonings: the law of Heaven being here, A man can receive *nothing* except it have been given him from above; and, No one can say that Jesus is Lord save in the Holy Spirit (and He is sent from above as a *gift*). So that not even the overwhelming sense of sin in the soul which cries out in agony, What must I do to be saved? is aught but a merciful gift from above, as different from conscience, which is indeed man's universal, but merely earthly inheritance.

Unless, therefore, the Spirit go before me I must not hope that any words of mine will change you from an enemy of the cross. But since you are a metaphysician, with your whole life spent in logicizing and "reasoning," I venture to send you a pamphlet on the numerical structure of the New Testament, which, if human reasoning has at all any value, proves conclusively that the New Testament could not have been written by mere men, unless guided in their display of astounding numerics by One Superior Mind. Please note that I give the tables for every fact I state, so that you can readily verify all I say.

President E. wrote me some time ago, I take the New Testament as seriously as you do. So in my simplicity I sent him the pamphlet I am now sending you, thinking that one who in his ante-presidential days had been a Professor of Chemistry, which deals almost wholly in numerical proportions, would surely see God's finger in the same phenomena of the Bible. Unable, however, to refute my *facts*, he merely wrote in answer, Your arithmetical studies of the Bible do not *interest* me. The study of the numerics of ozone, which is an offence to the nostrils, did "interest" him, but God's book, that is another

matter. So I am not too confident about your reception of the pamphlet : Matthew 11 : 25 is often unwittingly proved true by the mighty of the world like yourself. Still I send the pamphlet in the hope of showing you at least that my faith in the Bible is in nowise as devoid of scientific sense as you like to believe.

2. F. E. A. TO I. P.

June 15, 1895.

My dear I.—Your letter of May 20 ought to have been answered long ago. I am interested in you still, just as I always was, and am just as sincerely your friend. But I cannot pretend to be interested in your orthodoxy! I am perfectly candid as to that; if it could produce better results on real facts than free religion has to show, I would be orthodox myself.

What are you trying to prove in the sheets sent me? Apparently, that the *abstract numbers* of times in which certain words occur in the New Testament, being sevens or multiples of seven, are proofs of God's design — proofs of the Bible's being His revelation. Now, admitting all your elaborate counting and cal-

culatings to be correct, what sort of a God are you proving? A God who makes a revelation to man, in order to save his soul, yet buries the evidence of the truth of that revelation in *arithmetical relations*, hidden so securely as only just now to be discovered! Such a revelation defeats its own object, for it does not reveal; such a God is one that no sane or reverent mind could worship as good or wise.

My old friend, great grief has come to me in the death of the best and gentlest and most loving wife I ever saw. *She* was to me God's highest and purest revelation; God's love spoke to me in her in a way I could understand and feel and respond to. Can you find no better revelation than these mystic numbers? Look at your own wife — cannot you see God in her more plainly than in cabbalistic figures tortured out a dead Greek text? Yet I quarrel not with your faith in God, however fantastic it appears if it be genuine and able to make your own life divine. Nothing depends on your arithmetic, everything depends on your life and your spirit. May we both find God *there*!

XVIII. MATTHEW'S GENERATIONS.

The writer has received more than one communication asking the help of Bible Numerics for the hitherto unheard of view that Joseph was the father of Mary and not her husband : this, it is suggested, would make 42 generations from Abraham to Christ, and would save poor Matthew from a now hopeless display of blundering either from ignorance or carelessness in his genealogy, which now reckons up only 41 generations. The difficulty about *avήρ*, *man*, or *husband*, they get over by saying that the word can be *made* to mean *father*.

But Matthew does not set out to give forty-two generations from Abraham to Christ. He only sets out to give three sets of fourteens, which is *not* the same as thrice fourteen, or 42.

His words are : (1) "So all the generations from Abraham unto David are 14 generations."

Note that in this group Abraham is the beginning, and David the end. Accordingly, the 14 generations are : Abraham, Isaac, Jacob, Judah, Perez, Hezron, Aram, Amininadab, Nahshon, Salmon, Boaz, Obed, Jesse, David. (2) "And from David to the Babylon Removal 14

generations." The first in this set is David, just as he was last in the preceding set; and the end of this set, observe, is not a person at all, but a period: "from David to the *Babylon Removal*." In verse 11 Matthew tells us the person whom *he* considered as reigning up to the *period* of the Captivity: "Josiah begat Jechoniah and his brethren *at the time of* the Babylon Removal." From David then *to* the Captivity is from David to Josiah; and the 14 generations accordingly are: David, Solomon, Rehoboam, Abijah, Asaph, Jehoshaphat, Joram, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amos, Josiah. (3) "And from the Babylon Removal unto the Christ are 14 generations." Here the beginning of the set is not a person but a period. "*To* the Removal" reached down to Josiah, who was at the limit of the previous period. "*From* the Removal" then means the next in line to Josiah, or Jechoniah. Accordingly the 14 generations here are: Jechoniah, Salathiel, Zerubbabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph, Christ.

Thus an adherence to just what Matthew actually says proves him to do what he set out to do, namely to give three sets of fourteens.

While an adherence to what men only think Matthew says, namely, thrice fourteen, or 42 generations, obliges them to confuse what is now clear, and in their attempts to save a man who needs no saving, they almost choke him.

But even if the difficulty of the 41 generations were real (instead of the supposedly required 42), the remedy of counting Joseph as Mary's father is worse than the assumed disease. The difficulties attending this "explanation" are tenfold greater than the supposed difficulty of a missing generation.

